AMṚTACANDRASŪRI'S

LAGHUTATTVASPHOṬA

L. D. SERIES 62

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DALSUKH MALVANIA
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अमृतचन्द्रसूरिकृतः

लघुतत्त्वस्फोटः

संपादक
पद्मनाभ जैनी

प्रकाशक
लालभाई दलपतभाई भारतीय संस्कृति विद्यामंदिर अहमदाबाद ९

PREFACE

The L.D. Institute of Indology has great pleasure in offering to the world of Sanskrit scholars the critical edition of the hitherto unpublished work entitled 'Laghutattvasphoṭa' by Āc. Amṛtacandra (c. 10th Cent. A.D.), a well known commentator of Āc. Kundakunda's works.

The Laghutattvasphoṭa is a collection of twenty five independent chapters each having twenty five verses in different metres. It belongs to the group of Jaina stotras which are mostly philosophical poems. It embodies the exposition of Jaina doctrines, and hence it is given the appropriate title 'Laghutattvasphoṭa'.

The L.D. Institute of Indology is grateful to Prof. Dr. P.S. Jaini for undertaking the editing of this important work. He has tried to make the text as flawless as possible. He has translated the entire text into English. His elaborate and scholarly introduction adorns the edition. It discusses the title, deals with the authorship, brings out the characteristic features of Jaina stotras, analyses the contents of the text, compares the Laghutattvasphoṭa with the Samayasārakalaśa and gives an estimate of Āc. Amṛtacandra as a devotee. A verse index and a glossary of Sanskrit terms enhance the value of the edition. We are thankful to Pt. Bechardasji Doshi for going through the press-copy and making useful suggestions.

It is hoped that the publication of this important work will be of immense value to the keen students of Jaina philosophy in particular and Indian philosophy in general.

L.D. Institute of Indology
Ahmedabad-380 009
2nd March, 1978

Nagin J. Shah
Director

लघुतत्त्वस्फोटः

INTRODUCTION

Significant Discovery:

The palm-leaf manuscript of the *Laghutattvasphoṭa* was found in 1968 by Munishri Punyavijayaji in the Dela Bhandara, Ahmedabad. The discovery of a MS of this totally unknown work by the celebrated Digambara Amṛtacandra Sūri was hailed as a great event by the entire Jaina community. Its being found in a Śvetāmbara Bhandara by a Śvetāmbara Muni provided even greater significance, reminding the Jainas, on the eve of the 2500th anniversary of Lord Mahāvīra's nirvāṇa, of the essential unity underlying their sectarian traditions. When I heard the good news of this discovery I wrote to the Late Munishri begging him to allow me to work on this unpublished text; most magnanimously, he not only dispatched photographs of the original but even a copy which had been made under his supervision. In presenting this Sanskrit edition and English translation of the work, I hope to have at least partialy fulfilled the task which he entrusted to me.

Description of the MS :

The MS is complete and consists of 53 folios with five (and sometimes six) lines on each side. Folio No. 35 also bears the number 36; this is probably corrected subsequently by the use of No. 49 twice as 'prathama' and 'dvitīya', The scribe often appears to confuse the dental and palatals. Otherwise there are few errors in the MS; we have indicated our emendations by round brackets. The colophon has no date, nor does it give the name or place of the scribe. Munishri Punyavijayaji's copy indicates that he would place the MS in the middle of the 15th century A.D.

Autborship:

The colophon states that the *Laghutattvasphoṭa* is the work of Amṛtacandra Sūrıi The name Amṛtacandra occurs twice in the body of the text: once at the end of the first chapter (verse 25) and again in one of the concluding verses (625), where the title 'kavīndra' is also applied to the author. Although the *Laghutattvasphoṭa* does not refer to any other work, two of its verses, Nos. 507 and 624, are identical with verses 270 and 141, respectively, of *Samayasāra-kalaśa*, which is part of Amṛtacandra Sūri's *Ātmakhyāti-ṭīkā*, a famous prose commentary on the *Samayasāra*[1] of Kundakunda. There are

other similarities of both vocabulary and style between these two compositions; the *Laghutattvasphoṭa*, therefore, must be considered the work of this same Amṛtacandra Sūri. He is also the author of two more independent works, the *Ṭattvārthasāra*[2] and the *Puruṣārthasiddhyupāya*,[3] and of commentaries on Kundakunda's *Pañcāstikāya*[4] and *Pravacanasāra*;[5] these are called *Samayadīpikā* and *Tattvadīpikā*, respectively.

The present work does not add any new information regarding the time or life of Amṛtacandra Sūri. For this, we refer the reader to Dr. A. N. Upadhye's exhaustive introduction to his edition of the *Pravacanasāra* (pp. 93-96). The style of the *Laghutattvasphoṭa* and its preoccupation with problems pertaining to the omniscience of the Jina would seem to confirm Dr. Upadhye's suggestion that Amṛtacandra Sūri be assigned tentatively to the 10th century A. D.

Title

The colophon refers to the work by two titles: *Śakti-maṇita-kośa* and *Laghu-tattva-sphoṭa*. The former is not a later addition, as it is alluded to in the concluding verse (626) : "hṛṣyan bahūni maṇitāni muhuḥ svaśakteḥ". The word maṇita, however, is obscure. It probably stands for maṇi (jewel), or could be a scribal error for 'bhaṇita'[6]; in any case, this title appears less attractive than the second, *Laghutattvasphoṭa*, which we have thus adopted. This latter title is also alluded to in the second concluding verse (627), particularly by the words "parātmavicārasāre dig asau śiśūnām". It may be mentioned that Amṛtacandra's *Puruṣārthasiddhyupāya* also has a secondary title, *Jina-pravacana-rahasya-kośa*;[7] the fact that this too ends in kośa further confirms the identity of our author.

Although it has a rather austere title more befitting a philosophical manual than a poem, the *Laghutattvasphoṭa* belongs to the genre called 'stotra', a Sanskrit literary form that gained prominence under the influence of the bhakti movements of the early medieval period. A stotra is primarily a poem of praise addressed to the Deity, extolling his exploits and invoking his blessings for the devotee. As atheists, the Jainas had no use for either the Deity or his blessings, but their poets and mystics found the stotra an excellent medium to demonstrate their poetical talents (which they never applied to mundane objects)[8] and also to cater to the emotional needs of the faithful. Therefore, they cultivated this form of literature in praise of the Jina; and, lacking doctrinal basis for either a Deity or its worship, turned their stotras into philosophical 'poems', compositions which also propagated the Jina's doctrine.

The stotras could be addressed to any one or all of the Tīrthaṅkaras,

human saints who had attained omniscience (kevalajñāna) and then preached the Law for the salvation of suffering humanity. The Jaina poets saw the Jina as a Perfected Yogin endowed with omniscience and bliss, totally free from all bonds of attachment and aversion (vīta-rāga). They saw him preaching his sermon in the holy assembly called samavasaraṇa, surrounded by the ascetic disciples who had chosen to follow his path, and devoutly attended by laymen and lay-women singing his glory. This glory consisted not in the royal insignia, i.e., the white umbrella raised high over him, nor in the presence of gods like Indra who descended from heaven to kneel before him; rather, it lay in his teachings.[9] These were characterized by the doctrines of anekānta, ahiṃsā and aparigraha, and thus to be distinguished from all other teachings. The stotras thus became songs not so much of the Jina but rather of the Dharma, the most glorious of all things, and came finally to be manuals of the Jaina 'darśana'.

Almost every major writer of the post-canonical period has a stotra to his name. Prominent among these are Siddhasena Divākara (5th century A.D.) and 'Svāmi' Samantabhadra (6th century A.D.), authors of the *Dvātriṃśikā*[10] and the *Svayambhū-stotra*[11] respectively. These works appear to have served as models for the *Laghutattvasphoṭa*. The *Dvātriṃśikā* is not really a single work devoted to a single topic, but rather a collection of 32 independent hymns in diverse meters each containing 32 verses. The *Laghutattvasphoṭa* has this same sort of uniformity: it is a collection of twenty-five independent chapters each having twenty-five verses in different meters. Each Dvātriṁśikā hymn is either a 'stuti' of the Jina or a critique of a specific 'ekānta'; in this respect the work compares well with the *Laghutattvasphoṭa*, which also aims at exposing the heretic systems, albeit in a less organized manner. But even a casual look at these two works shows a wide gap between them, both in style and the thrust of the subject matter. Siddhasena uses a classical Sanskrit style, closer to such contemporary poets as Kālidāsa; he demonstrates his erudition in Jaina siddhānta as well as in Vedic and Upaniṣadic literature and in the sciences of logic, disputation, etc. Amṛtacandra, on the other hand, displays a predilection for the alliterative Campū style of the late medieval period, and is content with expounding the niścaya-naya in the framework of syādvāda. In this respect his work shows greater affinity with Samantabhadra who also threads his subtle arguments in defense of the syādvāda through some of the most eloquent portions of his *Svayambhū-stotra*, a collection of twenty-four short hymns addressed to each of the twenty-four Tīrthaṅkaras. Both texts open with the word svayambhū, and the *Laghutattvasphoṭa* has a few lines which correspond to passages in the *Svayambhū-stotra.*[12] It is true that Amṛtacandra does not dedicate his chapters to the Tīrthaṅkaras but the first twenty-four verses of his initial chapter invoke the twenty-four individually, thus giving the *Laghutattvasphoṭa* the character of a stotra.

Contents of the text with Critical Comments :

As stated above, the *Laghutattvasphoṭa* is divided into twenty-five chapters with twenty-five verses to each. The chapters bear no titles; they are, however, well marked by fresh salutations to the Jina, and often by a change of meter as well. The author seems to have intended for each chapter to deal with a specific topic, but he has allowed the various themes to become somewhat mixed; as a result, there are many repetitions and the chapters are a bit disconnected, failing to form finished parts of an integrated whole. Yet the work succeeds in conveying to the patient reader the bliss of the Jina's 'self experience' and the poet's overwhelming joy in describing it; further, it clearly elucidates the soul's essential independence in its transformation from bondage to freedom.

The first chapter has a hidden title of its own, being appropriately called Jina-nāmāvalī, as the author invokes the names of different Tīrthaṅkaras in each verse. It is also unique in that the last verse bears the name of the author (Amṛtacandra-cid-ekapītām), giving that verse an appearance of a colophon. Amṛtacandra probably composed this chapter as an independent work to be used as a 'caturviṃśati-stava', an important part of an ancient Jaina liturgy.[13]

The first chapter is also the most formidable part of the entire work, as the poet turns quite a few of its verses into veritable riddles. The doctrine of syādvāda affords him unlimited opportunity to exploit the figure of speech called virodhābhāsa, whereby he can describe the Jina in such apparently contradictory terms as śūnya-aśūnya, nitya-anitya, sat-asat, bhūta-bhaviṣyat, ātmaka-nirātmaka, eka-aneka, baddha-mukta, kartṛ-boddhṛ, etc. All Jaina poets employ these dual attributes for the soul in the spirit of anekānta, i,e. from the 'conventional' (vyavahāra) and 'non-conventional' (niśoaya) points of view (naya). What distinguishes Amṛtacandra from the rest is his eloquent espousal of the niścaya-naya without departing from the anekānta doctrine. In the fourteenth verse, for example, he praises the infinitely varigated forms of the Lord's omniscient knowledge as it illuminates the infinite objects, but does not fail to emphasize that this omniscience is also non-dual (advaita) from the niścaya point of view. He proclaims that he worships that unitary great light (advaitam eva mahayāmi mahan mahas te); reminding us of his bold words in the *Samayasarā-kalaśa* (9); anubhavam upayāte bhāti na dvaitam eva/

The second chapter continues with the problem of the dichotomy created by the 'vaiśvarūpya' and 'ekarūpatā' which characterize the cognition of the Jina. As if anticipating the Sāṃkhya objection that cognition of objects might

destroy the unitary nature of consciousness, the poet asserts that the 'puruṣa', i.e. the pure soul, remains distinct from the world of objects even when he cognises them, undisturbed from the innate (sahaja) unity of his consciousness (caitanya). This is of course, possible only for the Jaina, who adheres to the doctrines of anekānta and syādvāda; the absolutist Sāṃkhya must deny any cognition by the puruṣa or soul, for this would imply contamination. The poet therefore calls the "ekāntavādin" a paśu, or ignorant person, literally an "animal".[14]

This term, although rather strong and of rare occurance in other Jaina works,[15] occurs ten times in the *Laghutattvasphoṭa.*[16] It is invariably applied to an "ekāntavādin"; this could be an adherent of any of the classical darśanas, or even a Jaina who has strayed from the true path either by clinging to the 'external' (vyavahāra) discipline, at the cost of cultivating the niścaya, or by abandoning the 'vyavahāra' in the misguided belief that he has already attained the 'niścaya'. The Poet characterizes the paśu as 'destroyer of the self' (ātmaghātin), 'devoid of insight' (asta-bodha), 'one of closed heart' (mukulita-svāntaḥ), etc. It should be mentioned that the term paśu comes to be used even more frequently in another of Amṛtacandra's works, the *Samayasāra-kalaśa.*[17] Its occurances there are all in the chapter dealing with syādvāda, where the 'false' doctrines of the paśu are contrasted with the Jaina position, which is characterized by the tenet or syādvāda. A comparison of these passages confirms the identity of authorship of these two works.

The second chapter closes with a further affirmation of the varigated nature of the soul; this is expressed in a beautiful verse (50) which, as noted earlier, is identical with *Samayasāra-kalaśa* 270.

The third chapter provides one of the finest accounts of the spiritual career of a Jina found in the entire Jaina literature. This career consists of the gradual progress of the soul from its lowest state, that of nescience (mithyātva), to the highest state of spiritual growth, marked by omniscience. This path of purification has fourteen stages called guṇasthānas,[18] beyond which lies the total isolation (kaivalya) of the soul, the Jaina ideal of a Perfect Being (siddha). The turning point is the fourth stage, "samyaktva", which marks the entrance of the aspirant on to the Path. Amṛtacandra hails the moment of entering that path (mārgāvatāra) as one of great bliss (51). The samyaktva consists of insight into the true nature of the soul, which is defined as nothing but 'pure intuition and knowledge' (dṛg-bodha-mātra). The author equates this samyaktva with sāmāyika,[19] a Jain technical term for the tranquility of the soul which is gained only by such insight. Samyaktva leads to the relinquishing of all evil activities, activities which give rise to attachment and aversion and thus injure the soul. It has two stages, being

first partially achieved while living as a layman (śrāvaka), and then totally while an ascetic (muni). These changes are indicated by the fifth and sixth stages, called deśa-virata and pramatta-virata respectively. Through these stages the aspirant cultivates 'right-conduct' (samyak-cāritra), which to the nascent Jina comes so spontaneously that he is called the very embodiment of sāmāyika (sāmāyikaṃ svayam abhūt... 52).

It might be argued by certain overzealous advocates of the 'niścaya-naya' that the noble aspirant, endowed with such insight and equanimity, could dispense with the 'mere formalities' of becoming an ascetic (i.e. the vyavahāra)[20]. As if to correct such a notion, the poet makes the pointed observation that external (dravya) and internal (bhāva) controls (saṃyama) are interdependent, and that the nascent Jina demonstrated this by first establishing himself in the discipline of the ascetic (tvaṃ dravyasaṃyamapathe prathamaṃ nyayuṅkthāḥ-53). The sixth stage called pramatta-virata, is marked by numerous ascetic activities, particularly the practice of such austerities (tapas) as fasting and long hours of meditation. But these are all actions, albeit worldly wholesome ones (śubha), and must yield results according to the laws of karma. Further, the word 'pramatta' itself indicates more than simple carelessness in ascetic activities; it implies lack of mindfulness regarding the true nature of the self. Hence the true aspirant must turn 'completely inward', 'creating vast distance between the puruṣa and prakṛti'[21] (dūrāntaraṃ racayataḥ puruṣa-prakṛtyoḥ/61) i.e. between the soul and the karman, and attain the firm stage of pure consciousness (śuddhopayoga).[22] in which no new karma is generated. This stage is appropriately called apramatta-virata, the seventh guṇasthāna, which becomes the springboard for rapid advancement on the Path.

Up to this stage the aspirant had been engaged in controlling the avenues through which new influxes or kaṣāyas or passions (namely, anger, pride, deceit and greed) could enter (āsrava), hindering the realization of perfect conduct (sakala-cāritra). Secured in the firm stage of apramatta-virata, he exerts his energies to totally eradicate (kṣaya) the latent forces of these passions, passions which have been accummulated from time immemorial and present a potential threat to his purity.

The Jaina calls these latent forces "cāritra-mohanīya-karma", which he further devides into two categories : bhāva (psychological and internal) and dravya (physical and external). Attachment (rāga) and aversion (dveṣa), for instance, are bhāva-karmas, defiled (vibhāva) states of the quality (guṇa) called cāritra (purity). In the beginningless state of saṃsāra, this quality remains in its unnatural (vaibhāvika) mode (pariṇāma) and is perceived only as it undergoes fluctuations; in the state of mokṣa, the same quality

is restored to its natural (svābhāvika) mode and remains forever in that perfect state. Modification of the cāritra-guṇa is thought to be caused by an external force, also beginningless, called dravya-karma. The Jaina is unique in seeing this force as physical (pudgala) formed of a special kind of subtle 'karmic' matter; he desigantes it by function as "cāritra-mohanīya-prakṛti" —of the species which produce 'delusion' pertaining to conduct. It is believed that when a certain defilement (vibhāva), such as aversion, overpowers the soul, a fixed quantity (pradeśa) of this 'karmic' matter is absorbed by the soul just as a wet cloth absorbs dust. One may argue that there is no possibility of contact between material atoms and an immaterial substance (amūrta-dravya) like soul. The Jaina overcomes this difficulty by pointing to the phenomenon of perception, where such contact does occur, and maintains that the soul and the karmic matter do not actually 'mix' but merely occupy the same space (ekakṣetra-avagāha) without losing their own identity as soul and matter.[23] The example of milk and water mixture, seemingly homogenous but still separable, is often given to illustrate this point. The newly absorbed (baddha) dravya-karma is itself seen as a unnatural mode of the previously 'pure' atoms. This 'impure' matter remains for a fixed period (sthiti) within the same space as the soul, finally reaching maturity (anubhāga) and giving rise (udaya) to fresh occurances of aversion. Having yielded its result, i.e. having served as the cause for a further transformation (vibhāva-pariṇati) of the soul, the dravya-karma reverts (nirjarā) to its 'pure' state, only to be absorbed once again upon arising of new passions; thus the cycle is renewed forever.[24]

It should be noted here that unlike the Sāṃkhya, who allows change in the prakṛti but does not admit any change in the soul (puruṣa), the Jaina believes that both soul and the matter undergo transformations without losing their own nature (tadbhāva-avyayaṃ nityam):[25] In other words, bondage is real, and not merely an 'illusion' as in the Sāṃkhya or the Vedānta systems. 'Freedom' in these systems is purely epistemic: ontologically there is no change, for the soul remains what it has always been, i.e. totally free, both before and after "gaining" knowledge of its true nature. For the Jaina, however, 'freedom' involves actual changes in the state of the soul as indicated by the doctrine of guṇasthānas, and also that of the karmic matter. He must explain how the soul is able to change something other than itself. If he admits the possibility of one substance (dravya) like jīva (soul) influencing the transformation of another substance like matter (pudgala or dravya-karma) or vice versa, then it might seem that soul and matter could never be free of each other.

The solution to this dilemma is to be found in the Jaina concepts of "existent" (sat) and "change" (pariṇāma). The Jaina defines the existent as

that which is simultaneously permanent and changing. It endures as a substance (dravya) but also undergoes changes at each instant as an old mode (paryāya) perishes and a new mode arises within that substance (utpāda-vyaya-dhrauvya-yuktam sat).[26] These modes belong to the qualities (guṇas) and the two together characterize a substance (guṇaparyāyavad dravyam).[27] The innumerable souls (jīvas), for instance, are "substances" characterized by qualities like knowledge (jñāna), bliss (sukha), etc. which undergo constant change. These qualities are homogenous (svābhāvika) in the state of mokṣa and heterogenous (vaibhāvika), i.e. defiled and obscured by karmic matter, in the state of saṃsāra. In the case of matter (pudgala) also, each of the infinite atoms is a substance and has qualities of touch, taste, smell and colour (sparśa, rasa, gandha, varṇa) which change in a similar manner. Since change is as essential a feature of the existent as is permanence, and since it is found equally in both the pure and impure states, the Jaina declares that change is not adventitious but rather innate to reality; it must therefore take place regardless of an external agency. While the Jaina does admit a causal relationship between one substance and another, he nevertheless maintains that as far as change and permanence are concerned, the causality in no way affects the autonomous nature of either the substance or the qualities.

The inviolable individuality of each substance and quality is assured by a characteristic called agurulaghutva, found in all substances and hence called a sāmānya-guṇa. This is a characteristic by virtue of which one substance, while it may share a given space with others, does not assume the modes (paryāyas) of those. It also determines the fact that one quality does not, even in a defiled state, become other than itself, and the infinite qualities of a particular substance do not separate themselves from their locus, i.e that substance. Amṛtacandra puts this succinctly in the following words:

> sarve bhāvāḥ sahaja-niyatā 'nyonasīmāna ete
> saṃśleṣe 'pi svayam apatitāḥ śaśvad eva svarūpāt/ (537).

It is because of this guṇa that knowledge does not take the nature of the objects known and that karmic matter does not assume the nature of the soul. The agurulaghutva, 'the state of being neither heavy nor light', is probably built into the existent (sat) in order to maintain its equilibrium in the face of the infinite modes necessitated by the very nature of reality. It preserves the exact identity of each substance and its innumerable qualities by denying any actual 'gain' (guru) or 'loss' (laghu) which might result from influence by the other members of the causal relationship.

The Jaina scriptures give a long list of 'assistance' (upakāra) rendered to one dravya by another. According to the *Tattvārthasūtra*,[28] the souls have as their function rendering assistance to each other. The matter (pudgala)

renders 'service' to the jīva, first by transforming itself into the 'karmic' matter and then into body, vital life (prāṇa), sense organs, speech and the physical basis of mind (dravya-manas). The substance called 'dharma' and 'adharma' provide favourable conditions for the motion and rest, respectively of both jīva and pudgala. Ākāśa (space) provides location for the other four, as well as for time (kāla). And time functions as a common cause for the transformation of all the rest.

It should be noted, however. that this 'assistance' has strictly the nature of instrumentality (nimitta-kāraṇa); it is not nearly sc vital as its counterpart, the operative or 'material' cause (upādāna-kāraṇa). Being a 'material' cause is the prerogative of the substance alone; that is, the substance (dravya) in one mode (paryāya) is the material "cause" of the substance in its subsequent mode, which is thus its "effect". There can be neither an addition to nor a subtraction from this innate power of the substance, the power to modify itself in accordance with its potential or 'upādāna', regardless of the presence or absence of instrumental (nimitta) causes. The Jaina therefore maintains that when the material cause (upādāna-kāraṇa) is present, instrumental causes (nimitta-kāraṇas) will automatically appear; in other words, whatever conditions are present will function as nimitta-kāraṇa at the appropriate time. The next mode of the substance will thus be achieved, in accordance with the upādāna, without any real interference from the outside.

Thus it appears that such statements as "bondage of the soul is caused by (dravya-) karma", or "the formation of the dravyakarma is brouht about by the kaṣāyas (passions) of the soul" are purely conventional (vyavahāra) ones. These statements are based upon superficial observation of the proximity of the soul and the 'karmic' matter in the same space (pradeśa); they do not take into account the unique 'upādānas' or the mutual inviclability (deriving from their agurulaghutva) of these substances. From the non-conventional point of view, i.e. the niścaya-naya, the jīva is bound by its own upādāna; similarly the upādāna of the pudgala determines its formation into dravyakarma. The Jaina affirms that the restoration of the jīva from its defiled state to the state of purity is brought about essentially by its upādāna and not by the instrumentality of the 'karmic' matter (i.e. by its disappearance); such agencies as a superhuman being, an avatāra or a God are of course considered totally irrelevant. The uncompromising atheism of the Jaina, especially his rejection of the concept of 'grace', further underlines his total reliance on the upādāna for salvation and his call for adherence to the niścaya-naya which upholds it.

The Jaina contends that the chief cause of man's bondage is his mistaken belief that he can be the agent (kartā) of change in other things (para-

pariṇati), whether souls or the material world, and also that these can somehow effect change in his own destiny. Ignorant of the law of upādāna, which governs both himself and others, he engages in manifold activities, morally wholesome or unwholesome, in the attempt to enforce such changes in others as would suit his egotistic wishes. These efforts, of course, invariably meet with frustration and sorrow. The path of salvation and peace lies in self-reliance and isolation, and these are gained only by realizing the law of upādāna. Having attained this realization, the aspirant will see that external supports and activities are both useless and undesirable; he will thus be led to relinquish them and to seek refuge only in the self.

But which self? The uninstructed person is aware only of that 'self' which he identifies with the body, the vital breath, and the sense faculties. These the Jaina includes in "bahirātman", the 'exterior' self; neither this nor the mind nor the psychological states which one experiences from moment to moment can be the true self. Mind, according to the Jaina, is twofold; it has a physical basis (dravya-manas), but also includes a non-physical 'organ' which cognises and coordinates the activities of the senses. This non-physical aspect is bhāva-manas; it is not different from the soul. But this cannot be the true nature of the soul either, for the obvious reason that it is invariably a defiled state from which the aspirant seeks dissociation. The mind is the seat of the kaṣāyas (passions), and although these are not material, they are nevertheless formed in the soul in association with karmic matter; the aspirant must understand them in this way and then reject them. In doing this it may be helpful to cultivate morally wholesome states, e.g. forgiveness (kṣamā), compassion (karuṇā). friendliness (maitrī), disinterestedness (upekṣā), etc., states which may lead to conditions favourable to the attaining of samyaktva (true knowledge of the self). This is called the "antarātman," the 'interior' self. But even this state is not the final goal of the aspirant. The true nature of the soul must be that which remains when one is totally isolated from both body and the mind. This is characterized by omniscience (kevala-jñāna), perfect energy (vīrya), perfect bliss (sukha) and perfect purity; once attained, it can never be lost or defiled again. It is what the Jaina calls "paramātman" or the 'transcendent' self, the ultimate goal of the aspirant.[29]

The Jaina recognises that physical embodiment and psychological states are real and not imaginary, and also that they both belong to the soul and not to matter. But in order to transcend them he must deny their identification with the soul, reserving this identity only for the paramātman. Since the goal of the aspirant is isolation and salvation, the Jaina Ācāryas admonish him to regard every defiled state of the soul, (which technically includes all states of embodiment, i.e., the fourteen guṇasthānas),[30] as external to him; he must find no support, but 'pure consciousness', which transcends all

activities, both wholesome (śubha) the unwholesome (aśubha). This is possible only by recourse to the śuddha-niścaya-naya, the trancendental viewpoint wherein all activities are denied to the self. From this perspective the self is seen as the 'knower' (jñātṛ), which it would of course be in the state of mokṣa. The aspirant has a glimpse of his transcendental viewpoint even in the fourth (samyag-dṣṛṭi) stage, but he is unable to retain it without the viratis. He comes to have the sustained pure consciousness (śuddhajñāyaka-bhāva) only when he becomes fully 'mindful' and thus attains the apramatta-virata, the seventh guṇasthāna.

Such pure 'self-experience', called śuddha-upayoga, is repeatedly alluded to by Amṛtacandra in all his works. Rare and brief as it is, it ushers in unprecedented purity of the soul, preparing one for further conquest of the forces of karma. In the case of a less advanced aspirant, this may take the form of suppression (upaśama) of the kaṣāyas, affording only temporary relief. It is temporary as the aspirant must return to the defiled state having reached the eleventh stage called Upaśānta-kaṣāya. But in the case of the nascent Jina, his insights are so consummate that he instantly climbs the ladder (śreṇi) of spiritual progress which leads unfailingly, in that very life time, to the total annihilation (kṣaya) of all karmas. This is achieved in the eighth, ninth and the tenth guṇasthānas, called apūrva-karaṇa, anivṛtti-karaṇa[31] and sūkṣma-sāmparāya, respectively, during which the aspirant, by means of the 'dharma' and the 'śukla' dhyānas,[32] gradually destroys both gross and subtle forms of the mohanīyakarma. He skips the eleventh stage as he has not suppressed the kaṣāyas and attains the twelfth stage called kṣīṇa-kaṣāya. The mohanīya-karma is the chief obstacle to realising perfect purity; its elimination is followed immediately by the destruction of three more karmas called ghātiyā, those which obscure knowledge (jñāna), intuition (darśana) and energy (vīrya) respectively. Thus the aspirant becomes an omniscient (sarvajña) Jina; this state is indicated by the thirteenth guṇasthāna called sayoga-kevalin.

One who has thus reached his goal is called a Kevalin; endowed with Kevala-jñāna, omniscient cognition; he is an Arhat, worthy of worship, an Āpta, the reliable guide and Teacher. It is to him that all stotras are addressed. And yet he is, still a human being, as the descriptive term "sayoga" indicates. Yoga is a Jaina technical term for 'vibrations' of body, speech and mind. It is present in all human beings but prior to the twelfth guṇasthāna is associated with the kaṣāyas (passions). The Jaina cannot accept anyone's claim to be an Āpta until his kaṣāyas are totally destroyed, a prerequisite of truthfulness. Upon this destruction and the subsequent manifestation of omniscience, the 'yoga', now that of the Jina turns into a perfect means of communicating the Law. Thus we have the omniscient teacher, the most venerable example of human existance; Amṛtacandra dwells at length upon

the immeasurable glories of such a being, emphasizing time and again that his knowledge of objects neither contaminates his omniscience nor produces divisions in his unitary consciousness.

But even this stage is not yet perfect, for the soul must still overcome the 'secondary' (aghātiyā, literally, non-destructive as compared to the ghātiyā) karmas which produce the body (nāma-karma), social status (gotra-karma), feelings (vedanīya-karma) and the duration of life (āyu-karma). The Jaina maintains that the duration of one's present lifetime is invariably fixed in the immediately preceding one. Although premature death is conceivable for an ordinary person, it is ruled out in the case of the Jina, for he has totally destroyed the kaṣāyas, the only factor which could bring this about. The other three karmas, especially the vedanīya (which produces feelings of happiness and unhappiness), are always accummulated by the soul in quantities larger than can be brought to maturity in a single lifetime. The Jina too has surplus quantities of such karmic matter (dravya-karma); had he not attained to the twelfth guṇa-sthāna, it would have matured in subsequent births, but in the absence of a new birth it must be exhausted before his death. In other words, the quantity of the other three karmas must be reduced to a level corresponding to that of the remaining āyu-karma, which is unalterable. This is accomplished by an extremely curious yogic process called samudghāta (destruction by bursting forth); it is a sort of involuntary action which takes place but once, occupping only eight moments, a short time before prior to the Jina's death.

The kevali-samudghāta is appropriately named since it is performed only by a kevalin. This doctrine is probably unique to Jainism; it casts light upon their theories of karma and jīva, demonstrating the absolute materiality of the dravya-karma and the inevitability of its effects on even the omniscient soul. The karmas must first be brought to maturity and their effects experienced by the soul; only then can they reach a state of exhaustion. There is no escape from these effects through any super-human agency, nor is there a teleological possibility, such as that proposed by the Sāṃkhya, of the karmas themselves departing from the soul after "perceiving" its "disinterest".[33] The Jaina explains the samudghāta process with the example of a wet cloth which dries slowly when folded, but quickly when it is spread out. The karmic matter (dravya-karma) can be forced into maturity by the soul through a similar process. Without leaving the substratum of the body, the soul stretches self vertically and horizontally and fills up the whole universe (loka-ākāśa), 'mixing' as it were, its 'space-points' (pradeśas) with those of the karmic matter. Thus it forces the matter out by a sort of thinning process.[34] The soul then contracts its space-points into the body, having reduced the level of the three karmas to that of the remaining āyu-karma.

As soon as this is accomplished, the soul stops all vibrations (yoga-nirodha) for the period required to utter five syllables. This stage is called ayoga-kevalin, the kevalin without vibrations, the fourteenth and last guṇasthāna. Then, just as a gourd held down by a coating of mud rises to the surface of water or as a flame by nature darts upwards, the soul moves instantaneously to the summit of the universe, beyond which there is no motion, and abides there forever.[35] This is the perfect state of isolation (kaivalya) called siddha-paryāya; it is declared to be sādi. "with beginning", but ananta, "without end". The only thing that remains from the mundane past is the size of the soul which is less than that of the immediately preceding body.

It is well known that the Jaina is unique among the ātmavādins in believing that the soul is neither all-pervasive (vibhu) as suggested by the Śāṅkara Vedānta, Nyāya-Vaiśeṣika, and Sāṃkhya, nor infinitesimal (aṇu), as in the theory of Rāmānuja; it takes the size of the body (sva-deha-parimāṇa), and is endowed with the ability to expand and contract its 'innumerable' (asaṃkhyāta) space-points (pradeśas).[36] This is considered a proper description on the grounds that such characteristics of the soul as consciousness are not found outside the body. One might expect that in the state of mokṣa, where all signs of embodiment are eliminated, the soul would automatically become all-pervasive and maintain that condition forever. The kevali-samudghāta gives the soul a unique opportunity to overcome any karmically enforced 'shape', allowing it to become all-pervasive without actually leaving its substratum, the body. But its immediate contraction to the original shape just prior to death negates this unique experience and virtually fixes the liberated soul forever in the shape of its final body. It seems a bit strange that the kevali-samudghāta has not been made co-incidental with death, thus allowing the soul to be all-pervasive forever. Exactly why the Jaina wants to retain the size of the previous body for the siddha must remain a moot question, for the scriptures are rather uncomfortably silent on this point.[37] It is claimed only that there is no real gain or loss of ātma-pradeśas, whether the soul takes the size of its body or of the universe, and also that the kevalin is past the stage of wishing for anything anyway! It is possible that the Jaina wants to maintain the individuality of the soul and furnish it with some differentiating mark where there would otherwise be no basis for distinction whatsoever? Does he wish to emphasize the fact that the exalted Jina, though he has overcome the modalities of wordly existence was himself a human being? If so, this theory could be construed as a further attempt to stay clear of merging into an Abaolute, and also to distinguish the jīva, from the Saṃkhya concept of an *ever*-free and all-pervading puruṣa.

The chapter ends with the author's devout wish that he too may become

an omniscient being: bhavāmi kila sarvamayo 'ham eva (75).

The fourth and the fifth chapters continue with the theme of the omniscient Jina, seated in the holy assembly (sado'nte). He is described as a mass of knowledge (vijñānaghana), of which his cognition is a mere sport (ātma-khelitam—83). Although he has not transcended the mundane condition, the Jina has not abandonned that essential duality (dvyātmakatā) of permanence and change wich charactetizes all existants (89). His omniscience is larger than the totality of the objects which it knows. These objects do not produce knowledge, which exists by its own nature; they merely 'instigate' (uttejana) it. Even so it is held that there could be no 'inner knowables' in the absence of 'outer objects'; hence the Vijñānavādin doctrine of bahir-artha-nihnava stands condemned. Finally, the Jina's cognition, even when it illuminates an infinity of objects, is free from agitation (anākula); from the niścaya point of view, the Jina cognises the mere existence (san-mātra) which is one, partless, eternal and innate (anaṃśam ekaṃ sahajaṃ sanātanam—113).

The sixth chapter returns once more to the ascetic path of the nascent jina, discussed in the third chapter. The aspirant turns all activities (kriyā) into śīla, i. e. perfect conduct. His heart is filled with profound disenchantment, and he offers his worldly life into the fire of austerities (tapo'nale juhvad iha svajīvitam—127). Moving all alone (ekakam) on the holy path (brahma-patha), he mounts the 'ladder' of the destruction of karmas (kṣaya-śreṇi—131) and arrives at the twelfth guṇasthāna; here arises "the omniscient knowledge which becomes a beautiful flame, kindled at the center of the universe" (136). For the first time his soul realises the true nature of reality, becoming totally indifferent towards the desire to act (samasta-kartṛtva-nirutsuka—137). Finally, the Jina becomes a Siddha (138), shining forth in his peaceful light (śānta-tejas) and experiencing (anubnava) boundless bliss (nirantarānanda).

The seventh chapter opens with the declaration that the poet takes refuge only in the Jina, i. e. in Pure Conciousness (śuddha-bodha). It is pure in that all notions of action are absent when one sees this consciousness from the transcendental point of view: "All existents are naturally and eternally contained within the limits of their own being; they cannot be obstructed by others" (167). The state of omniscience is one of knowing and not of doing (akartṛ-vijñātṛ), for even when objects are cognized, the soul is merely manifesting its own nature by itself, for itself, and in itself. Thus it is devoid of instrumentalities (kārakas); there is no agent, object, instrument, receipient, point of departure, and location (svabhāva evodayate nirākulam-170).

The eighth chapter shows the Jina as supreme Teacher, the Āpta. The poet praises him for demonstrating to others, (i. e. the theists, whose teachers

are super-human) the splendour of human endeavour (pauruṣasya prabhāvam āvīṣkṛtavān—181); by his valour he has destroyed the kaṣāyas and married Lakṣmī in the form of omniscient knowledge (udvahan kevalabodhalakṣmīḥ —181). Although he had achieved his goal, he used the remainder of his life for the benefit of the universe, showing the holy path by establishing a Tīrtha (182); thus the Jina is known as Tīrthaṅkara. This is strictly a Jaina term, one which the Buddha did not claim for himself and in fact used it rather pejoratively to designate the śramaṇa teachers ("titthiyā") of his time. One of these was the Nigaṇṭha Nātaputta, identical with Jñātṛputra Mahāvīra, last of the twenty-four Tīrthaṅkaras ("Ford-makers") of the present age. "Tīrtha" literally means a "ford", a way to cross the river. Metaphorically it is applied to the Doctrine which helps one to cross the ocean of transmigration, and to the four-fold Samgha of the Jainas; monks, nun's laymen and laywomen. Each Tīrthaṅkara initiates a new Tīrtha and thus keeps the torch of the Law burning; only human beings can fill this role. Although at present there is no Tīrtnaṅkara on earth, it is believed that they do exist in other parts of the world, where they may be seen by earthly yogins.[38] The line of Tīrthaṅkaras has neither a beginning nor an end and it is open to all who seek to join it.

The Tīrtha appears to be the Jaina answer to the theistic conception of a single, eternally free (nitya-mukta) omniscient teacher, such as that propounded by the Yoga school. Patañjali calls this being Īśvara, the Teacher of even the most ancient sages; such an exalted being (puruṣa-viśeṣa), must be eternally free (nitya-mukta).[39] The Jaina finds this idea totally arbitrary, for if one 'person' can be nitya-mukta, why not all? In fact, the Sāṁkhya claims this very status for every puruṣa.[40] The Jaina thus replaces the Īśvara doctrine with an uninterrupted and endless succession of truly human teachers who rise in the course of time. Amṛtacandra admits the mutual dependence of the aspirant and the Tīrtha for the instruction of the former and the reestablishment of the latter. This mutual causality is like that of seed and sprout; the nascent Jina follows the "Ford" and the "Ford" proceeds from the Jina (tīrthād bhavantaḥ kila tad bhavadbhyaḥ—183). The Jaina believes that the periodical appearance of these Tīrthaṅkaras is part of the natural order, as are the changes of season or the transition from one era to the next. As to the number twenty-four, the Jaina seems to regard this, too, as a fixed part of the same inscrutable design.[41] Such a belief is paralleled by the doctrine of twenty-five Buddhas or that of the ten avatāras of Viṣṇu.

For the Jaina, all who attain mokṣa must also obtain omniscience (sarvajñatva); in this respect the Jaina arhat differs most fundamentally from his non-omniscient Buddhist counterpart.[42] Further, all Jaina arhats are not Tīrthaṅkaras; to be a Tīrthaṅkara one must have certain "abilities", albeit

mundane, such as the "divine sound" (divya-dhvani), and the presence of apostles (gaṇadhara) who interpret that sound and propagate the teachings contained therein. These "abilities" are not gained through yogic powers, nor are they sought after by the Jina in his final mundane existence. Rather, they result from certain noble resolutions and practices,[43] comparable to the praṇidhānas and pāramitās of the bodhisattva, made by the Jina in his previous births; these acts come to fruition upon the attainment of omniscience (the thirteenth guṇasthāna). Thus, strictly speaking, the Tīrthaṅkara remains immersed in his omniscient cognition; there is no deliberation to preach a particular sermon or to teach a specific doctrine. And yet the teaching automatically comes forth; the "divine sound" emanates from him and the gaṇa-dharas make their dramatic appearance at the moment he attains to omniscient cognition The Jaina thus avoids the apparent contradiction between activities of a teacher and the inactivity inherent to omniscient cognition.

The omniscient Jina perceives the whole of reality; yet there are no words adequate to express the universe in its totality. Therefore only an infinitesimal portion (ananta-bhāga) of the Jina's cognition is conveyed to gods and men, and only a few of these will have the purity of heart (śuddhāśaya—186) necessary to grasp it. Only through the Jina can one learn the true doctrine, that which asserts the dual (i.e. positive and negative) nature of reality (dvyātmaka-vastu-vāda—185). The preaching of the Jina is marked by the seal (mudrā) of syādvāda (187), the only means by which one can comprehend and fully express reality with its mutually opposed characteristics (anekānta). Thus he is called the supreme Teacher of all (ko'nyo bhaved āptataro bhavattaḥ—99)

The ninth chapter takes us once more to the spiritual carrier of the nascent Jina. The poet's description of this period in the Jina's life is strongly reminiscent of Mahāvīra's severe austerities as described in the *Ācārāṅga-sūtra*[44] prior to his Enlightenment. The soul of the Jina is filled with tranquility when he enters the holy path (mārgāvatāra--201). He fearlessly vows to remain isolated (ekatva), totally renouncing both internal and external attachments (niḥśeṣitāntarbahiraṅgaḥ—202.) He fills his heart with compassion for all suffering beings (dīnānukampī—202). Living in accordance with the scriptures he protects the beings of all six classes (saṃrakṣatas te.... sūtreṇa ṣaḍjīvanikām—203). Resolved to stay in meditation, he suffers the scorching rays of the sun by day and sits all night in the charnel ground, letting jackals crush his ematiated body (205). He fasts for two weeks, or even a month (māsārdhamāsa-kṣapaṇāni kurvan—206); thus he gradually attains to perfect conduct and omniscience. The Jina then preaches that path

which he himself has practised, the path which is the very essence of the scriptures (sūtrārtha). Internally it consists in the destruction of passions (antaḥkaṣāya-kṣapaṇaḥ—209); externally, in the resolute pursuit of right conduct (bahir yathāśakticaritrapākaḥ—209). Both are necessary, for although insight is the most important factor in bringing about salvation, it loses efficacy in the case of one who lacks proper conduct (ahetuvan niścaraṇasya bodhaḥ—210).

The tenth chapter opens with a solemn declaration that the poet will praise the Jina from one standpoint, that of the purified view (stoṣye jinaṃ śuddha-nayaika-dṛṣṭyā—226). In this śuddha-dṛṣṭi, substance (dravya) is identified with only one of its qualities (guṇas) and with only the purest of its modes (paryāyas). The Jina's soul is endowed with innumerable qualities or powers (śaktis),[45] all manifest in their pure modes. Nevertheless, the śuddha-naya prefers to identify his soul with only one of these qualities, jñāna, and only its perfect mode, the omniscient cognition (kevala-jñāna). Other modes are not unreal, but they are of no relevance to the path of salvation. The aspirant therefore fixes his attention only on this goal, using the śuddha naya as a meditational device. In omniscient cognition, even knowledge of the infinity of objects is of no consequence; the śuddha-naya ignores this rather incidental aspect of kevala-jñāna and concentrates only on the aspect of 'self-experience' (svānubhava). This must be so, for from the transcendental (niścaya) point of view the soul knows only itself; it sees and experiences itself alone. The poet therefore describes the Jina as being a mass of pure consciousness (viśuddha-vijñāna-ghana) which seeks no end other than manifesting its own blissful nature. It is blissful (anākula) because there is no room in this cognition for the net of speculations (vikalpa-jāla) which produces such distinctions as 'existence' and 'non-existence'. These qualities have validity only in discusssing the nature of reality; for the Jina, all vikalpas are at rest (abhāvabhāvādi-vikalpajālaṃ samastam apy astamayaṃ nayan—232), and nothing shines forth but his manifest own-being (svabhāva evollasati sphuṭas te—232). Despite his cognition of the innumerable objects in their infinite modes, the Jina does not deviate from his innate and unified nature; he is compared to a piece of ice which appears wet on all sides but still retains its firmness (239). The unity of his character is like that of a piece of salt, having the same flavour (ekarasa) throughout (vigāhase saindhavakhilyalīlām—238). He has turned away from the cycle of kārakas and is free from distinctions of 'seer' and 'things seen'; he shines forth as pure intuition (dṛg eva—243); he is 'nothing but knowledge' (bhāmātram—247).

Chapter eleven and twelve, both in Ānuṣṭubh meter, continue the theme of the śuddha-naya initiated in the tenth chapter. According to this naya, the omniscient consciousness (cit) of the Jina remains unified even when a

plurality of objects is cognized. This claim of unity needs further examination since the Jaina believes in the doctorine of two distinct operations (upayoga) of consciousness, called darśana and jñāna. These are enumerated in the scriptures as two seperate qualities (guṇas) each having its own adversary ghātiyā karmas, called darśanāvaraṇīya and jñānāvaraṇīya respectively, Darśana is described as 'indeterminate intuition' (nirākāra upayoga) and jñāna as 'determinate knowledge' (sākāra upayoga). The two operate always in succession (krama), with darśana first, for all acts of cognition in the mundane state. There is no unanimous opinion, however, on the manner of operation of these two qualities during the state of an arhatship, where both have reached perfection. Three views are prevalent, and these have generally come to be associated with the three major sects of the Jainas, respectively[46].

The Śvetāmbra tradition (represented by Jinabhadra)[47] takes its stand on the principle that two operations (upayogas) of one consciousness cannot take place simultaneously. It therefore maintains that darśana and jñāna must always operate in succession (krama), even in the state of omniscience. The Yāpanīya tradition (now extinct but represented in the *Sanmati-tarka*[48] of Siddhasena Divākara) maintains that the two stages of cognition, namely the 'indeterminate' and the 'determinate" have relevance only in the mundane state, where the soul is dependent on the senses and the mind for its partial cognition. In the case of the Jina, there is no room for 'indeterminate' cognition. Therefore the Yāpanīya contends that in the state of omniscience there is 'non-distinction' (abheda) between darśana and jñāna. The Digambara tradition (represented by Kundakunda[49], among others) disagrees with both these positions. The 'abheda' position is unacceptable because it violates the individuality of such guṇa, and such individuality is guaranteed by the agurulaghutva. The soul attains to kevala-darśana, perfect Intuition, at the same time that it realizes the omniscience (kevala jñāna); thus there can be no question of the former losing its identity in the latter. The Śvetāmbara contention that both retain their identity but operate in succession (krama) is also not acceptable for it renders the nature of the Jina imperfect. The Digambara argues that a perfect quality must *always* operate, as there are no hindrances to interrupt its function. In the krama theory the darśana and jñāna, though perfect, will operate only alternately thus depriving the Jina of one or the other of these two qualities at all times. The Digambara therefore maintains that whereas in the mundane state the darśana and jñāna operate in succession, they must operate simultaneously (yugapat) in the state of omniscience.

The Digambara is aware of the difficulty arising from the simultaneity of these two mutually exclusive (indeterminate and determinate) operations.

He seeks to resolve their incompatibility by recourse to a new understanding of the term sākāra and nirākāra. The obscurity of these two canonical terms is probably responsible for the controversy that surrounds jñāna and darśana. During the post-canonical or scholastic period, when the Jaina logicians were defending theories of cognition against other systems, the terms darśana and jñāna seem to have gained their current meanings, namely, 'indeterminate' and 'determinate', respectively. Certain Jaina writers opined that darśana was 'indeterminate intuition' because it cognised the 'universal' (sāmānya), while jñāna was 'determinate knowledge' because it cognised the 'particular' (viśeṣa).[50] But this idea was found to be incompatible with the fundamental Jaina position that an existent is both 'universal' and 'particular', and that no act of cognition could be considered valid unless both these inseparable aspects were cognised. Darśana and jñāna therefore had to cognize both the 'universal' and the 'particular' aspects. This led such Jaina ācāryas as Vīrasena to redefine the two cognitions. Darśana was defined as the 'internal' cognition of the 'self', while jñāna cognised 'external' objects.[51] The two could thus operate together freely, each having its own sphere of actions within the same consciousness.

Amṛtacandra's affiliation with the Digambara tradition is well known; it is further confirmed by his statement that, in the case of the Jina, darśana and jñāna operate 'non-successively' (aparyāyeṇa), since there is total destruction of all that might obscure his consciousness:

"eka evopayogas te sākāretarabhedataḥ/
jñānadarśanarūpeṇa dvitayiṃ gāhate bhuvam//259//
samastāvaraṇocchedān nityam eva nirargale/
aparyāyeṇa vartete dṛgjñapti viśade tvayi//260//

The poet's reasoning in the first part of verse 260 indicates his awareness of the controversy surrounding these two operations of the Jina's consciousness. But there is no clue here to his understanding of the terms sākāra and nirākāra.[52] In the 23rd chapter, however, there is one passage which appears to allude to these terms. It speaks of the 'astonishing nature' of the Jina's consciousness, a consciousness which operates by way of 'contraction' and 'expansion' (cit-saṅkoca-vikāsa-vismayakaraḥ svabhāvaḥ—587). There is no doubt that the words saṅkoca and vikāsa here refer to the darśana and jñāna, respectively. Darśana is 'contraction' because it is focused on the self; jñāna is 'expansion' because it is turned towards the infinity of external objects. The same idea is conveyed by the expression 'bahir-antarmukha-bhāsa' (367) and the terms 'sāmānya 'and' viśeṣa' applied in the last chapter for the two operations of consciousness (cit-sāmānya-viśeṣa-rūpam-607). This interpretation agrees perfectly with the

one attributed above to Jinasena. But the problem of 'unity' (ekatva) of the Jina's consciousness in the face of this 'dual nature' (dvitaya) remains unsolved. The oft-repeated 'unity' is probably to be understood as spoken from the śuddha-naya, leading the aspirant towards the 'nirvikalpa' stage. This is apparent from the opening portions of the twelfth chapter. The poet hails the Jina as "anekāntaśālin" and speaks of the infinite powers of his consciousness (ananta-cit-kalā). This is followed by the declaration that he will "ignore the manifold nature" and "regard him as undifferentiated knowledge" (aneko'py atimanye tvam jñānam ekam anākulam/ 277). In this passage the word jñāna stands in the place of 'cit' and subsumes both darśana and jñāna. A little later, in verse 286, Amṛtacandra makes a similar statement, saying that Jina's "inner and outer light shine forth as nothing but intuition" (dṛṅgmātrībhavad ābhāti bhavato'ntarbahiś ca yat). This is very significant, for it appears that the poet here wishes to reduce even jñāna, knowledge of external objects, to darśana, 'intuition' of the self. This is a valid position, conforming to the doctrine of omniscience in which the Jina, from the niścaya view point, knows only his self. One speaks of the knowledge of external objects from the vyavahāra ('conventional') point of view only, as Ācārya Kundakunda says in the *Niyamasāra* :

jāṇadi passadi savvaṃ vavahāraṇayeṇa kevalī bhagavaṃ/
kevalaṇāṇī jāṇadi passadi ṇiyameṇa appāṇaṃ//159//

The thirteenth chapter continues with the topic of the supremacy of darśana according to the śuddha-naya. The concepts of 'contraction' and 'expansion' of consciousness appear here under the terms 'saṃhṛta' and 'asaṃhṛta'. The poet characterizes darśana being the quality which, lacking all other objects, has been contracted on all sides (paravedanāstamaya-gāḍhasaṃhṛtā ——310) and shines forth with only one object, namely the self.

Having thus stressed the śuddha-naya and having impressed the aspirant with the true glory of the Jina, the poet returns to the task of achieving a balance between the niścaya and vyavahāra. For it must to remembered that even the śuddha-naya, however exalted, is but a naya (a single view point) and can apprehend only one of the many aspects of the existent. Moreover, the Jina too is subject to the law which regulates the role of external causes in producing effects (bahiraṅga-hetu-niyata-vyavasthā–322), and he cannot prevent the objects outside his knowledge from being illuminated by his omniscience. Kundakunda's use of the term vyavahāra in the verse quoted above does not render the knowledge of the objects unreal, nor does it suggest any deficiency in the omniscient cognition. It is the very nature of that cognition, like that of the sun, to illuminate the totality of

objects, and the Jina has neither any desire to know these objects (na parāvamarṣa-rasikaḥ—314), nor any consciousness of agency (kāraka) pertaining to the act of their cognition (na hi tat-prakāśana-dhiyā prakāśate--314). While pursuing the niścaya-naya, the aspirant must also be aware of the dual nature of reality, comprising both vyavahāra and niścaya (niścaya-vyavahāra--saṃhatimayī jagatsthitiḥ—318). He should see both the unity and multiplicity of consciousness as forming the essential nature of the self (dvitaya-svabhāvam iha tattvam ātmanaḥ--325). The chapter ends with the poet's call for self-realization, the state in which these manifold aspects are effortlessly subsumed (anubhūtir eva jayatād anaṅkuśā--325).

In the fourteenth chapter the poet views the Jina both sequentially, i. e. considering each quality (guṇa) separately, and simultaneously, i. e. considering his substance (dravya) in its unity (kramato 'kramataś ca numaḥ--326). Looked at from the point of particulars, the omniscience consists, for example, of both intuition and knowledge (dṛg-bodhamayaṃ), but from the unified standpoint it is seen as pure consciousness alone (citimātram idaṃ-326). The chapter fashions such contrasting viewpoints into a string of riddles; they are presented with heavy alliteration in the pleasant Toṭaka meter, as the poet skillfully harmonizes the conflicting claims of diverse aspects within the same existent. But the doctrines of anekānta and syādvāda have goals beyond merely describing the nature of reality. The Jina taught them in order to produce discrimination between self and other (vivekakṛte niraṇāyi--338). The method is one of asserting what belongs to the self and negating that which belongs to others; hence it is known as 'vidhi-pratiṣedha-vidhi' (338). "The objects of knowledge do not belong to the self and yet the knower is drawn by them ; therefore an aspirant's soul should take itself as its object" (svam ataḥ kurutāṃ viṣayaṃ viṣayī—345). A person whose mind is endowed with such discrimination does not take delight in externally oriented actions (na viviktamatiḥ kriyayā ramate—346) ; he attains to the immovable fruition of consciousness (citipākam akampam upaiti pumān 347) ; for such one there is no rebirth (apunarbhavatā), for he has forcefully uprooted the seed of transmigration (bhava-bīja-haṭhodharaṇāt—347).

The vidhi-pratiṣedha method mentioned earlier (338) receives further attention in the fifteenth chapter. The poet characterizes it as a weapon (bodhāstra) which has been sharpened innumerable times by the Jina during his mundane state (niśāyitam anantaśaḥ svayam—353). Vidhi and niṣedha, i. e. the positive and negative aspects, are mutually antithetical. But when properly balanced (ubhayaṃ samatām upetya) through the doctrine of syādvāda, they work together for the accomplishment of the desired goal, namely descrimination between the self and the not-self (yatate saṃhitam artha-siddhaye--357). By vidhi is understood the own-nature (svabhāva) of

an existent, defined by its own substance (sva-dravya), own space (sva-kṣetra), own time (sva-kāla) and own modes (sva-bhāva). All existents are at all times endowed with (vidhi) their own four-fold nature. They are at the same time devoid of (pratiṣedha) the four-fold nature of other existents (para-bhāva). Thus both the positive and the negative aspects abide equally and simultaneously in the same existent (samakakṣatayā 'vatiṣṭhate pratiṣedho vidhinā samaṃ tataḥ/ 358).

Although existents are well secured in their own nature and never partake of 'other nature', they do not thereby become entirely independent of each other ; there also exists the law of causation (kārya-kāraṇa-vidhi), which demands mutual assistance. "Cause" is the designation for a complex situation ; it involves self and other, i. e. of both material (upādāna) and efficient (nimitta) causes, which operate in mutual dependence (na kila svam ihaikakāraṇaṃ . . .na para eva—365). The Jina's being the embodiment of knowledge is not dependent upon any other substance; similarly, the innumerable distinctions (i. e. the reflections of the objects cognized) within the omniscience are not inherent to it ; dual causality is thus clearly evident in the omniscient knowledge of the Jina :

na hi bodhamayatvam anyato na ca vijñānavibhaktayaḥ svataḥ/
prakaṭaṃ tava deva kevale dvitayaṃ kāraṇam abhyudīyate//366//

The interdependence of existents, or the law of "causation", and their independence, or the law of 'own-nature', should both be seen in proper perspective : the two laws are properly balanced when one applies to them the conventional and absolute points of view :

vyavahāradṛśā parāśrayaḥ paramārthena sadātmasaṃśrayaḥ/370.

In the sixteenth chapter the poet applies the twin laws of caustation and being to the cognition of the Jina. Just as the movement of schools of fish leaves wake in the sea (timikulam iva sāgare), this entire universe produces an infinitely great net of vikalpas in the omniscient cognition (anantam etad yugapad udeti mahāvikalpajālam—386), vikalpas with the form "this [object] is thus" (idam evam iti). And yet, because the Jina possesses both positive and negative aspects (vidhi-niyamādbhutasvabhāvāt)' the distinction between his self and others is never lost (svaparavibhāgam atīva gāhamānaḥ—387). This is because both objects and the knowledge of these objects have their own space-points (sva-pradeśa) as well as their own substance, time and modes; hence there is no possibility of any defiling mixture or confusion (saṅkara) between them.

As if to forestall the false conclusion that the vikalpas in the omnis-

cient cognition are not part of its own nature (svabhāva), the poet hastens to add that the Jina undergoes these infinite transformations at every moment by his innate power (anantabhāvaiḥ tava pariṇamataḥ svaśaktyā—391). This process is always subject to the law of dependence upon both material (sva-nimitta) and efficient (para-nimitta) causes; the objects play their proper role as external and instrumental causes in the transformation of the cognition.

In the seventeenth chapter the poet discusses the relationship between words, the qualification 'syāt' ("maybe"), and the reality expressed by them. The positive aspect (vidhi) by itself proclaims the object as established in its own substance, space, time and modes. But this assertion is meaningless unless it simultaneously implies exclusion (niṣedha) of that object from the substance, space, time and modes of others. There is no single word which can ever succeed by itself in expressing both these aspects simultaneously. Qualifying one-dimensional assertions with 'syāt', however, renders them expressive of actual, multi-dimensional reality. The spoken word (such as asti, nāsti, nitya, anitya, śuddha, aśuddha, eka, aneka, etc). itself expresses the 'primary' (mukhya) aspect, whether positive or negative, which is desired by the speaker (mukhyatvam bhavati vivakṣitasya). The qualification syāt imples the other aspects, which are 'subordinate' (gauṇa) insofar as they were not expressly mentioned (gauṇatvaṃ vrajati vivakṣito na yaḥ syāt/ 421). Thus the two positions abide in mutual compatibility and express the referent fully.

It could be asked whether this syāt produces a power that was not present in the words or merely brings out one that was already there(417). The Jaina answer to this question conforms to syādvāda. The dual power of words is innate to them ; no external thing can produce a power in something else which does not already exist there. But the manifestation (vyakti) of that dual power never occurs without the accompaniment of the expression "maybe" (na vyaktir bhavati syādvādamantareṇa—418).

Chapters eighteen and nineteen continue further with the dual nature (dvyātmakatva) of the existent and the manner in which that nature is harmonized by the device of syādvāda. The Jina is seen, from different view points, as both substance and modes, universal and particular, eternal and momentary, existing and non-existing, expressible and non-expressible. The poet returns once again to his favourite theme of the upādāna and nimitta causes (443). He accepts objects as the efficient cause of omniscient knowledge, but asserts that the subject-object relationship is similar to that which obtains between an indicator (vācaka) and the thing indicated (artha). There is no real interpenetration (na anyonyagatau tau), dependence (na

parāśrayaṇam), or actual mixing of one substance with another (na bhāvān-tara-saṅkrāntiḥ—452). Existents are always complete in their own-beings (nijabhāvena sadiva tiṣṭhataḥ —456) and are secured within the impregnable limits of their own space-points (nijaprdeśavihito vastuparigrahaḥ svayam—-452). All existents are endowed with mutually opposed aspects. They are "proportionately divided" into substance, modes, etc. through the doctrine of "maybe" (syādvādena pravibhaktātmavibhūtiḥ—450). Although divisions, i. e. the modes (paryāyas) are real, to dwell in them is to dwell in speculations of instrumentalities (kāraka-cakra), speculations which cast blemish on the splendour of the own-being (bhavanaikavibhūtibhāriṇas tava bhedo hi kalaṅkakalpanā/ 465). Therefore the aspirant takes note of them but abides only in that aspect which is enduring (nirantara), which affirms only 'beingness' (bhāvamātratā), which is the unbroken stream (avimukta-dhārā), the undifferentiated substance (dravya) itself ; he becomes aware of the unified light of the Jina's consciousness, free from divisions of time and space (472).

The twentieth chapter is of special interest as it is a critique of Buddhist doctrine, a singular honour not accorded any other darśana by our author. We have seen how the Jaina stresses the importance of viewing reality in its multiple aspects (aneka-anta), and how the device of 'syāt' is employed to fully express that reality. The Jaina characterizes the other classical darśanas partial expositions of reality which claim to be speaking the whole truth. This he brands as "ekānta", one-sidedness, a term which also carries the stigma of blind dogmatism. The Vedāntic doctrine of monistic absolutism or the Buddhist doctrine of momentary dharmas are examples of such ekānta ; the former apprehends only substance (dravya), declaring the modes (paryāyas) to be unreal, while the latter concerns itself only with the present moment and totally excludes the 'substance' (dravya or ātman) which is the underlying unity of past and future states. Both doctrines are mutually exclusive and must give a false (mithyā) description of reality.

The Jaina admits that there is an element of truth in both these points of view if they are qualified by an expression like 'maybe' (syāt), hence asserting one view while suggesting the existence of the remaning aspects of reality. Qualified in this manner. the Vedāntic doctine can be accepted as a 'synthetic' [53] or saṅgraha-naya (477) and the Buddhist momentariness as a 'straight-thread'[54] or ṛju-sūtra-naya (478) ; both are valid insofar as they represent reality as it is successively perceived. By the use of syādvāda the Jaina can not only transform the false, i. e. the absolutist doctrines into instruments of valid knowledge (naya), but he can even play 'devil's advocate' with no apparent inconsistency :

atattvam eva praṇidhānasauṣṭhavāt
taveśa tattvapratipattaye varam/
viṣaṃ vamantyo'py amṛtaṃ kṣaranti yat
pade pade syātpadasaṃskṛtā giraḥ//476.

The twentieth chapter provides a fine example of a Jaina attempt to accord validity to the Buddhist tenet of momentariness by transforming it into the ṛju-sūtra-naya. The tenet can thus be accommodated with the rest of the Jaina doctrine and can even be presented as a teaching of the Omniscient Jina, who thus deserves to be called 'Sugata' or even 'Tathāgata', two time honoured epithets of Śākyamuni Buddha ! (ato gatas tvam sugatas tathāgato jinendra sākṣāt agato'pi bhāsase/ 495).

Although kṣaṇabhaṅgavāda is the main tenet for 'assimilation', the poet makes a broad sweep, bringing almost all shades of Buddhist doctrine under his purview in the brief span of twenty verses. The chapter abounds in Buddhist technical terms, e. g. niraṃśa-tattvāṃśa (478), vibhajyamāna, viśīrṇa-sañcaya, bodhadhātavaḥ (479), kṣaṇa-kṣaya, niranvaya, nairātmya (481), nirvāṇa, antya-citkṣaṇa (484), pradīpa-nirvṛti, eka-śūnyatā (485), vijñānaghana (486) bahir-artha-nihnava (490), apoha (491), sugata, tathāgata (495), samastaśūnyatā (496), etc.

It hardly needs to be stated that although such an 'assimilation' appears to be technically possible, the whole exercise is purely poetic. The *poet's handling of the* kṣaṇa-kṣaya *(478-483) appears* reasonably satisfactory, since that position is, with qualifications, acceptable to the Jaina. But his 'defense' of the bahir-artha-vāda is really not serious ; lacking a metaphysical basis in the Jain system for the rejection of external objects, he is content with a metaphorical treatment, as given in verse 490. Elsewhere, lacking even a metphor, he resorts merely to a play on words, as in his approach to the concept of apoha (491-495). He chooses to understand apoha as simple 'exclusion'. This rendering serves well to describe the Jaina doctrine of 'reciprocal exclusion' (parasparāpoha—492), a doctrine leading to the establishment both of one's own nature (svadravya-kṣetra-kāla-bhāva) and that of others (para-dravya, etc.), essential to simultaneous affirmation and negation of one and the same object. In all this Amṛtacandra is not without precedent ; even the Buddha is said to have resorted a similar device to overcome the criticism of his opponents. When asked by a brahmin if he was an 'akiriyāvādi', a 'jegucchi', a 'venayika' or a 'tapassi', the Buddha is reported to have said that there was indeed a way in which he could be described by all these terms, i. e., by understanding each of them in a sense different from what the questioner had in mind.[55] We should probably look at these verses as a Jaina attempt to appreciate Buddhist

doctrine in the spirit of anekānta, although hindered in its effort at assimilation by the antipodal positions of the two schools. This is no more evident than in the last few verses (496-500) dealing with śūnyavāda, which correctly portray the Jaina objection yet betray a subtle fascination with that strange doctrine of nirvikalpa, as we hear our poet pray to his 'tathāgata': praveśya śūnye kṛtinaṃ kuruṣva mām—500.

The twenty-first chapter is probably a criticism of the Nyāya-Vaiśeṣika system, which regards the universal (sāmānya) and the particular (viśeṣa) as two separate entities related to the other padārthas by means of 'inherence' (samavāya). For the Jaina the sāmānya and the viśeṣa constitute reality itself and hence cannot be separated (svayam eva tad dvayam--512). What is called universal is the substance (dravya), which 'becomes by way of similarity', i. e., which is the continuity among the particulars, namely the modes (paryāyas) :

samam samānair iha bhūyate hi yat
tad eva *sāmānyam uṣanti netarat/ 513.*

The same rule applies regarding non-existence (abhāva). In the Jaina system an existent is characterized by both bhāva and abhāva. It is bhāva from the point of view of its own being (namely, substance, space, time and modes) and is abhāva, from the point of view of the other (524).

Although of miscellaneous character, chapters XXII, XXIII and XXIV can be considered together as they touch repeatedly upon one of the author's favourite themes, omniscient cognition and its incorruptibility by the impact of the objects cognized. In the Jina all feelings have been eradicated, because he has turned his face away from attachment to external objects (bāhyasparśapraṇayavimukhāt kṣīṇasaṃvedanasya—526). A wondrous stream of bliss flows within him, carrying his 'concentrated insight' (magnāṃ dṛśaṃ) even more deeply into his soul (526). It is even possible to suggest that the objects are not perceived at all, that only the knowledge is ; for is it not true that the 'internalized objects' are nothing but transformations within and of the knowledge ? And yet the Jina's teaching does not consist in negating the reality of the objective universe (yan netṛtvam kimapi na hi tal lokadṛṣṭaṃ pramārṣṭi/ 536). He need not negate the objects, for there is no fear either of their entering into or making actual contact with the soul. This is because all existents have mutual boundaries which are innate and fixed ; they never fall away from their nature (537). The Jina can in no way be contaminated by his cognitions: viśvād bhinnaḥ snapaya bhagavan saṅkaras te kutaḥ syāt/ 537. He abides forever deep in the boundless mass of innate knowledge. Because of the absence of delusion he will never

again have the notion of agency (kartṛbhāvo na bhūyaḥ). Even if it is alleged that knowing involves agency, what can the Jina 'do' other than know : jñānād anyat kim iha kuruṣe (539) ? Cognitions are not able to move the Jina away from the unified consciousness of his self (śuddhajñāna-svarasamayatāṃ na kṣamante pramārṣṭum/ 542). The aspirant should cast out all vitiated transformations of the soul until there shines the light of omniscience, the only thing which cannot be removed :

pītaṃ pītaṃ vamatu sukṛtī nityam atyantam etat
tāvad yāvaj jvalati vamanāgocaro jyotir antaḥ/ 549.

Only then is the firm knot of passions totally dissolved, (granthir gāḍhas tadā pravilīyate—558), and upon this dissolution the cognition exists only as Knower ; it is neither a 'doer' nor an 'enjoyer' (tava param idaṃ jñātṛ jñānaṃ na kartṛ na bhoktṛ ca), but merely Being itself (tat tad eva), and its apparent 'enjoyment' is nothing but self-realization (anubhavaḥ svayaṃ--560). Let the aspirant therefore think deeply upon the Lord Jina, who is nothing but that very substance of the consciousness (citidravye jinendre majjāmaḥ—576) which is on every side endowed with shining glory, touching the entire universe (viśvaspṛśi), glowing with the power of its innate light (sahaja-prakāśa).

The twenty-fifth and final chapter deals with karma-jñāna-samuccaya (615), the integration of action and knowledge, which would appear to be the heart of Jaina teaching. The poet, as usual, begins with the importance of knowledge. There is, he says, some subtle thing (i.e. the bond of attachment) that obscures the true nature of the Jina from the seeker (602). Ignorant persons indulge in ever more severe activities (caṇḍaḥ kriyāḍambaraḥ) but fail to perceive the truth. As to those who dissolve the knot of subtle attachment and devote themselves to restraints (saṃyama), they obtain the inner light (antarmahaḥ) and secure their own natural state (te vindanti..sahajāvasthām—603). Great effort should therefore be made to control the totality of desires, for there is no release for the yogin who undertakes merely the restraint of 'vibrations' (yogas) but remains bound by inner attachments (612). Activity pertaining to perfect conduct must, however, remain the sole refuge (karmaiva tāvad gatiḥ—613) until one has attained release from internal bonds ; thereafter, as in the case of an arhat, these activities are involuntary and have no further goal (613). As to those who, deluded by the mere touch of an occasional glimpse of self-realization, think they can dispense with the actions pertaining to pure conduct and cease to be vigilant, they will surely fall away from their asceticism (śrāmaṇyād) and injure themselves again (te yānti hiṃsāṃ punaḥ—615). But those who are at all times firmly secure in "sharp awareness" of the self and behave with

equanimity towards all (sarvatra santaḥ samāḥ) will reside in their own selves (svam adhyāsate), which are filled with both intution and knowlege (617). The aspirant, knowing the importance of both knowledge and action, applies himself to the entire field of scriptural knowledge (śruta-jñāna) with great resolution, grasps fully the nature of the soul, and remains secured in the restraints which lead to perfectly pure conduct. Dispelling darkness, he destroys the bondage of the karmas. Such a soul, touching his own reality (svatattvaṃ spṛśan), i. e. the self, attains to the domain of omniscient knowledge which illuminates the whole universe ; only then does he come to rest :

viśvodbhāsiviśālakevalamahīm ākramya viśrāmyati/ 618.

Laghutattvasphoṭa and the Samayasāra-kalaśa :

The *Laghutattvasphoṭa* is thus a work dedicated to cultivation of the śuddha or the niścaya ("non-conventional") viewpoint in order to attain undifferentiated consciousness (nirvikalpa-upayoga), the goal of the Jaina aspirant. It can therefore be considered a continuation of the *Samayaśāra--kalaśa*, to which it bears close resemblance in both vocabulary and spirit. Two of its verses (50 and 624) are identical with the *Samayasāra-kālaśa* (270 and 141) and numerous verses in both works have the word paśu for the absolutist (ekāntavādin). In addition, there are many passages of varying length in the *Laghutattvasphoṭa* which can be placed side by side with portions of the *Samayasāra-kalaśa*.[56] Both employ common similies, such as the mass of salt and its flavour (238) or the white-wash and the wall (378), to illustrate the relationship between internal and external divisions, respectively. What is even more remarkable is the frequency of occurance in both works of such terms as anākula, anubhava, uddāma, uddhata, ghasmara, cakacakāyita, ṭaṅkotkīrṇa, nirbhara, dvitayatā, śāntamahas, śāntarasa, samarasa etc. ; a certain amount of uniformity in style and expression is undeniable. These parallels and resemblansce indicate the possibility that Amṛtacandra composed the *Laghutattvasphoṭa* after completing both the *Ātmakhyāti-ṭīkā* (of which the *Samayasāra-kalaśa* is only a part) and his other known works. Of these, the *Tattvārthasāra* is most certainly the earliest, being merely a summary in verse of the aphorisms of the *Tattvārthasūtra*. The *Puruṣārthasiddhyupāya*, a brief text of 226 verses, appears to be his next work. Although it is a śrāvakācāra (Lawbook for the laity), in which the vyavahāra-naya is more relevant, this work foreshadows the author's predilection for the niścaya-naya.[57] His commentaries on the *Pañcāstikāya*, *Pravacanasāra* and *Samayasāra*, three authoritative works written by Kundakunda primarily for the ascetic Order, probably followed. To the author of the *Puruṣārthasiddhyupāya*, these three works must have been a natural choice, especially since he was attracted by the

mysteries of the śuddha-naya and its usefulness in meditative practices leading to instantaneous self-experience. The first two commentaries are mostly in prose and seek merely to elucidate the teaching in the vigorous and pedantic style characteristic of our author. There are 21 verses in the *Pravacanasāra-ṭīkā*, but Amṛtacandra's poetical eloquence finds real expression only in the commentary on the *Samayasāra*. This commentary has a total of 278 verses, appearing at the culmination of each section and hence called "pinnacle" (kalaśa)[58] verses. Since kalaśa also means "pitcher", its use here may imply the purificatory purpose of the verses. Being a part of the commentary the *kalaśa* verses must follow the scheme laid out by Kundakunda, and to that extent the poet's freedom in dealinag with his subject matter is inhibited. The *Laghutattvasphoṭa* may be considered Amṛtacandra's last work, independent and original, devised on an ambitiously large scale equal to his talents, an overflow of the spiritual vision and poetical expression seen in the *Samayasāra-kalaśa*

As seen above in our brief summary of the contents, the author has carried over almost all the major topics of the *Ātmakhyāti-ṭīkā* into the *Laghutattvasphoṭa*. Śuddha-naya, jñāna-darśana, agurulaghutva, svabhāva-vibhāva-parabhāva-viveka, upādāna-nimitta-viveka, jñāyakabhāva, karma-jñāna-samuccaya and syādvāda are some of the favourite concepts of our author; he returns to them again and again in his quest for a solid basis upon which to erect the super-structure of realization (anubhava) of the undifferentiated cognition. Unfortunately, this is a structure liable to be shaken by the multitude of the nayas, a harsh legacy of the doctrine of syādvāda. Our author is keenly aware of the difficulty of a Jaina who, advocating the śuddha-naya, is liable to be mistaken for a monist Vedāntin or an eternalist Sāṃkhya.[59] But he realizes that the doctrines of anekānta and syādvāda are means to an end and must not be allowed to become an 'obsession' (durāśā—ko' nekāntadurāśayā tava vibho bhindyāt svabhāvaṃ sudhīḥ/581) which is detrimental to the true goal. They are taught primarily to instruct the ignorant, to correct his biases and help him grasp the multi-dimensional existent; in this way he may perceive for himself the distinction between the self and the non-self. Having achieved this discriminatory vision (bheda-vijñāna) the aspirant must free himsalf from the tangle of the nayas, not because they are no longer real but because they are not relevant and in fact hinder attainment of undifferentiated cognition. Transcendence of the nayas must of course be gradual, taking the aspirant step by step on, but at the same time away from, the 'prescribed' path. In this process the boundaries of what is generally called vyavahāra (the 'conventional') and *niścaya* (the 'non-conventional') must also change; "that which is to be followed" (upādeya) is constantly relegated to the status of "that which is to be abandoned" (heya) until all dualities in consciousness are trancended in Omniscient cognition. The Jaina

has no deity towards which he can gravitate for this purpose; he must therefore find within himself a support to which he can adhere, a support which is not abandoned even in the state of total isolation (kaivalya). The Jaina ācāryas, notably Kundakunda and Amṛtacandra, have found this support in what they style the śuddha-jñāyaka-bhāva, 'the state of pure awareness', a state which abides forever and endures through the vicissitudes of cognized objects (vikalpa) and karma-produced psychological states (saṃkalpa). The yogin must "watch" this state of awareness with extreme diligence and mindfulness; thus he will prevent its being affected by both vikalpas and saṃkalpas, for he will never lose sight of the fact that these are distinct and separate from awareness. The objects cognized (jñeya) and the psychological states experienced (bhogya or vedya) owe their existence, partially or wholly, to the non-soul. Their existence cannot be denied, but their identity with the soul is permissible only from the vyavahāra ('conventional') viewpoint. The aspirant is therefore asked to reject this vyavahāra and to remain secured in 'mere awareness' (jñāyakamātra-bhāva) by adhering to the niścaya ('non-conventional') naya, the standpoint which perceives the soul as totally isolated from these beginningless but adventitious accretions. Here even the considerations of the syādvāda, valid for discussing the nature of reality, are set aside; for as the poet states in the *Samaysāra-kalaśa*, "only those who abandon partiality for a naya and remain constantly secured in their own-nature, whose hearts have been pacified through breaking free from the net of vikalpas, only they will drink this ambrosia of immortality" :

> ya eva muktvā nayapakṣapātaṃ svarūpaguptā nivasanti nityam/
> vikalpajālacyutaśāntacittās ta eva sākṣād amṛtaṃ pibanti //69//

Amṛtacandra as a devotee :

We will conclude this survey with a brief note on Amṛtacandra as he reveals himself through the verses of the *Laghutattvasphoṭa*. Being a stotra and an independent composition, the work reflects the personality of our author to an extent not found in his other works. One might think of this learned Ācārya, so confident of his poetical talents and of his scholarship and so dedicated to the path of knowledge (jñāna-mārga), as being austere and cold. But the concluding verses of the chapters of the *Laghutattvasphoṭa* portray a devout soul constantly seeking the company of the Jina, reaffirming with deep humility his resolve to attain supreme enlightenment. In one place he says that he is "dried up by austerities" (tapoviśoṣitaṃ-125) and begs the Jina to kindle him with the overwhelming splendour of his light (prabho māṃ jvalayasva tejasā—125). Continuing the same metaphor, he implores the Jina to enter into him "like a blazing fire forcefully infusing an iron ball" (viśann ayaḥpiṇḍam ivāgnir utkaṭaḥ—150). He is intensely aware of his shortcomings

and deplores his own dullness (jaḍimā mamaiva saḥ—150) blaming it for his failure. He is thirsty (pipāsita) for that bliss which dawned upon the nascent Jina when he had entered the path of liberation (mārgāvatāra-rasa), and begs the Jina to favour him also with that experience (asmākam eka-kalayāpi kuru prasādam—51). He wants the Jina to throw open the hidden treasure of his heart and illuminate it in such a way that he too may become an omniscient being (bhavāmi kila sarvamayo' ham eva—75). Helpless, he has wandered countless times through the cycle of transmigration; but now, he ardently takes refuge "beneath the cloak of the consciousness of the Jina" (lagāmy ayaṃ deva balāc cidañcale), for, the Jina "rests in his own abode" (svadhāmni viśrāntividhāyinas tava—151). He says fondly that the Lord, also full of affection (ativatsalaḥ), showered the ambrosia of wisdom upon him alone out of the whole world (prahāya viśvaṃ.. .mama......prakṣar-itaḥ—154). But how much can he, a person of limited awareness (abodhadu-rbalaḥ), possibly drink of that ambrosia? (kṣameta pātuṃ kiyad īśa mādṛśaḥ--154). Still he does not despair; he is aware of the fact that by partaking of even a bit of wisdom his health has been restored; he must now fully encompass the entire teaching (mamaiva peyaḥ sakalo bhavān api—155). And of course this teaching consists of seeing the true nature of the Jina, which is also the true nature of the self and can be seen only through the śuddha-naya. He will therefore develop this vision (stoṣye jinaṃ śuddhanayaika-dṛṣṭyā—226) and will perceive the Jina, who is nothing but a mass of pure consciousness on all sides (viśuddha-vijñānaghanaṃ samantāt—226). Like a lamp-wick pervaded by fire his entire self has been pervaded by meditation on the nature of the Jina; now there can be no doubt that he too will par-take of this nature (275). His self is always fixed on the Jina (nityaṃ yuktātmano mama); "may ever-new experiences of you", he prays, "flash forth within me in an unbroken series" (sphurantv aśrāntam ārdrārdrās tavāmūr anubhūtayaḥ—300). Though progress is slow, even his small contact with the pure consciousness has rendered the passions ineffectual (tava deva cidañcala-lagnam api glapayanti kaṣāyamalāni na mām/350). Like a child enjoying the flavour of sugarcane (rasayan bāla ivekṣukarṇikām) his inner heart is captivated by the sweetness of experiencing the Jina. He savors this ambrosia day and night but is still not satisfied (na hi tṛptim upety ayaṃ jano bahu-mādhurya-hṛtāntarāśayaḥ-350). He is immersed in an upwelling flood of the flavour of selfrealization (svarasaplava eṣa ucchalan parito māṃ vṛuḍito kariṣyati 374). He has kept himself awake and is confident that, by virtue of taking refuge in the Jina, the night of his delusion has passed (viratā mama mohayāminī tava pādābjagatasya jāgrataḥ-375), He is subdued by his experience and confides that he is an ardent devotee: "May the Lord lift me upward and hold me in his lap" (kṛpayā parivartya bhāktikaṃ bhagavan kroḍagataṃ vidhehi mām 375).

These are the words of an Ācārya who is both a poet and an advocate of the niścaya-naya, and should be understood accordingly. The Jina is no Deity dispensing salvation by 'grace'; rather he is the embodiment of pure and undifferentiated consciousness (citidravye jinendre majjāmaḥ—576), the living example for an aspirant who can achieve the same state through insight and exertion. A Jaina has only one support and that is his own self. As our author says; 'Constantly drinking the ambrosia of your wisdom, and holding intact my internal and external controls, I shall certainly, by my own efforts (svayaṁ), become like you. For what is there that cannot be achieved by those who have accepted the vows of self-control?":

anāratam bodharasāyanam pibann-
akhaṇḍitāntarbahiraṅgasaṃyamaḥ/
dhruvaṃ bhaviṣyāmi samaḥ svayaṃ tvayā
na sādhyate kiṃ hi gṛhītasaṃyamaiḥ//156//

Acknowledgements :

In approaching this text, I have benefited greatly from the works of three outstanding scholars : *Studies in Jaina Philosophy*, by Professor N. Tatia; *Jaina-tattva-mīmāṃsā*, in Hindi, by Pandit Phoolachandra Siddhantashastri; and the Marathi translation of *Samayasāra* by my esteemed friend, Pandit Dhanyakumara Bhore.

Translation of a work such as this one is not easy, particularly with regard to the many "riddle" verses which it includes. Confronted with these difficulties, I sought assistance from Brahmacāri Shri Manikachandra Chaware of the Mahāvīra Brahmacaryāśrama, Karanja, a lifelong student of Amṛtacandra Sūri; he very graciously obtained a Hindi expository commentary on the work by Pandit Pannalalji Sahityacharya. I have made extensive use of this commentary, without which many of the problems posed by the technical nature of Amṛtacandra Sūri's language would have been insoluble.

For those well acquainted with Jaina doctrine, a completely literal translation might be adequate, but such a translation seems unsuitable for a more general audience. I have received invaluable aid from Joseph Clack, a graduate student in Buddhist Studies at the University of California, Berkeley, in attempting to produce an English version that would closely retain the meaning of the original text and yet be intelligible to the Western reader.

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Vīra-nirvāṇa-dina
Vīra-nirvāṇa-saṃvat 2500.
13/11/1974

Notes:

1) *Samayasāra,* Prakrit text with English translation by A. Chakravarti, Bharatiya Jnanapitha, Banaras, 1950; Prakrit text, and the *Ātmakhyāti-ṭīkā* of Amṛtacandra Sūri with a Marathi translation by D. H. Bhore, Shri Mahavira Jnanopasana Samiti, Karanja, 1968. There also exists a separate edition of the *Samayasāra kalaśa,* with Hindi translation, by Phoolchandra Siddhantashastri, Songadh, 1966.
2) *Tattvārthasāra,* text with Hindi translation by Pannalal Sahityacharya, Shri Ganeshprasad Varni Granthamala, Banaras, 1970.
3) *Puruṣārthasiddhyupāya,* text with English translation by Ajita Prasad, The Sacred Books of the Jainas, Vol. IV, 1933.
4) *Pañcāstikāyasaṅgrahaḥ,* Prakrit text with the *Samayadīpikāṭīkā,* Digambara Jain Svadhyaya Mandir Trust, Songadh, 1953.
5) *Pravacanasāra,* Prakrit text with the *Tattvadīpikā* of Amṛtacandra and the *Tātparyavṛtti-ṭīkā* of Jayasena, edited by A. N. Upadhye, Rajacandra Jain Shastramala, Agas, 1964.
6) "śakti-bhaṇita" corresponds to "śakti-saṃsūcita", an expression appearing in the colophons of Amṛtacandra's commentaries on the *Pañcāstikāya* and the *Samayasāra:*

   svaśaktisaṃsūcitavastutattvair
   vyākhyā kṛteyaṃ samayasya śabdaiḥ/

7) iti śrīmad Amṛtacandrasūrīṇāṃ kṛtiḥ *puruṣārthasiddhyupāyo* 'para nāma *Jinapravacanarahasyakoṣaḥ* samāptaḥ/ (p. 85).
8) Dramas, for instance, are conspicuously absent in the vast Jaina literature, which consists mainly of Purāṇas and Kāvyas. This is also true of the Buddhists, who have contributed even less in the field of Purāṇas.
9) The following verse lists six miracles that attend a Jina :

   aśokavṛkṣaḥ surapuṣpavṛṣṭir divyadhvaniś cāmarabhāsanaṃ ca/
   bhāmaṇḍalaṃ dundubhir ātapatraṃ ṣaṭ prātihāryāṇi jineśvarāṇām//
   Nitya-naimittika-pāṭhāvali, Karanja.

   But these are not considered the true marks of a Jina:

   devāgamanabhoyānacāmarādivibhūtayaḥ/
   māyāviṣv api dṛṣyante nātas tvam asi no mahān//
   Āpta-mīmāṃsā of Samantabhadra.

10) For the complete text of the *Dvātriṃśikā* (only 21 are extant) see *Siddhasena's Nyāyāvatāra and Other Works,* edited by A. N. Upadhye, Jaina Sahitya Vikasa Mandala, Bombay, 1971 (pp. 111-169).
11) For the text of the *Svayambhū stotra* see *Nitya-naimittikapāṭhāvalī,* pp. 19-44, Shri Kamkubai Pathya-pustakamala, Karanja, 1956.
12) Compare, for instance, the following lines from the *Svayambhū-stotra*: svayambhuvā bhūtahitena bhūtale (1), yataś ca śeṣeṣu mateṣu nāsti

sarvakriyākārakatattvasiddhiḥ (21), bāhyaṃ ṭapoduścaram ācaraṃs tvam ādhyātmikasya tapasaḥ paribṛṃhaṇārtham (83), with these from the *Laghutattvasphoṭa* : svāyambhuvaṃ maha ihocchalad accham īḍe (1), so 'yaṃ tavollasati kārakacakracarcā (5), tapobhir adhyātmaviśuddhivardhanaiḥ prasahya karmāṇi bhareṇa pāvayan (130).

13) See *Jaina Yoga* by R. Williams, London Oriental Series, Volume 14, p. 195.

14) Dharmakīrti uses the word 'paśu' for the Sāṃkhya in a similar context :

vijñānaśaktisambandhād iṣṭaṃ cet sarvavastunaḥ/etat Sāṃkhyapaśoḥ ko'nyaḥ salajjo vaktum īhate//*Pramāṇavārttika*, I, 167.

15) For other references see Pandit Mahendrakumar Nyayacarya's Introduction to his edition of the *Nyāyakumudacandra*, p. 53.

16) See *Laghutattvasphoṭa* verses 28, 36, 37, 38, 44, 45, 80, 312, 611 and 612.

17) We quote the relevant passages for comparison with our text : parito jñānaṃ paśoḥ sīdati (248), paśur iva svacchandam ācaṣṭate (249) jñeyākāraviśīrṇaśaktir abhitas truṭyan paśur naśyati (250), ekākāracikīrṣayā sphuṭam api jñānaṃ paśur necchati (251), svadravyānavalokanena paritaḥ śūnyaḥ paśur naśyati (252), svadravyabhramataḥ paśuḥ kila paradravyeṣu viśrāmyati (253), sīdaty eva bahiḥ patantam abhitaḥ paśyan pumāṃsaṃ puśuḥ (254), tucchībhūya paśuḥ praṇaśyati cidākārān sahārthair vaman (255), sīdaty eva na kiñcanāpi kalayann atyantatucchaḥ paśuḥ (256), jñeyālambanamānasena manasā bhrāmyan paśur naśyati (257), naśyaty eva paśuḥ svabhāvamahimanyekāntaniścetanaḥ (258), sarvatrāpy anivārito gatabhayaḥ svairaṃ paśuḥ krīḍati (259), nirjñānāt kṣaṇabhaṅgasaṅgapatitaḥ prāyaḥ paśur naśyati (260), vāñcchaty ucchaladacchacitpariṇater bhinnaṃ paśuḥ kiñcana (261) [Syādvādādhikāra, *Ātmakhyāti-ṭīkā*].

18) On the doctrine of guṇasthānas see *Ādhyātmika Vikāsakrama (guṇasthāna) by* Pandit Sukhlalji Sanghavi, Ahmedabad *1929*; *Studies in Jaina Philosophy* by Nathmal Tatia, pp. 268-280, Jaina Cultural Research Society, Banaras, 1951.

19) On the ritual of sāmāyika see *Jaina Yoga* by R. Williams, pp, 131-139. Also my article 'Sāmāyika : A Jain path of purification' in the *Problems of Defilements in Oriental Religions*, Tokyo 1975.

20) The validity of 'niścaya' versus 'vyavahāra' has provoked a great deal of controversy within the community of Digaṁbara Jainas from the time of Ācārya Kundakunda; a formal debate among prominent Jaina scholars aiming to settle this controversy took place as recently as 1967. The proceedings of this debate are given in two volumes entitled *Jaipur (Khāniyā) Tattvacarcā*, Shri Todarmal Granthamala, pushpa 2 and 3, Jaipur, 1967.

21) The use of the terms puruṣa and prakṛti for the jiva and karman indicates a certain Sāṃkhya influence on the Jaina writers. It must be pointed out, however, that the term 'prakṛti' is also a Jaina technical term used for 'types' of karmic matter. For details see Tatia : *Studies in Jaina Philosophy*, pp. 220-260

22) Āmṛtacandra applies the śuddhopayogaḥ in the following manner : yo hi nāmāyaṃ paradravyasaṃyogakāraṇatvenopanyasto' śuddha upayogaḥ sa khalu mandatīvrodayadaśāviśrāntaparadravyānuvṛttitantratvād eva pravartate na punar anyasmāt/tato'ham eṣa sarvasminn eva paradravye madhyastho bhavāmi/ evaṃ bhavaṃś cāhaṃ paradravyānuvṛttitantratvābhāvāt śubhenāśubhena vā śuddhopayogena nirmukto bhūtvā kevalasvadravyānuvṛttiparigrahāt prasiddhaśuddhopayoga upayogātmanātmany eva nityaṃ niścalam upayuñjaṃs tiṣṭhāmi/ eṣa me paradravyasaṃyogakāraṇavināśābhyāsaḥ/ *Pravacanasāra-ṭīkā*, ii, 67.

23) yena prakāreṇa rūpādirahito rūpīṇi dravyāṇi tadguṇāṃś ca paśyati jānāti ca, tenaiva prakāreṇa rūpādirahito rūpibhiḥ karmapudgalaiḥ kila badhyate/ anyathā katham amūrto paśyati jānāti cety atrāpı paryanuyogasyānivāryatvāt/..ātmano nīrūpatvena sparśaśūnyatvān na karmapudgalaiḥ sahāsti sambandhaḥ, ekāvagāhabhāvasthitakarmapudgalanimittopayogādhirūḍharāgadveṣādibhāvasambandhaḥ karmapudgalabandhavyavahārasādhakas tv asty eva/ *ibid.*,ii,82.

24) "savve vi puggalā khalu kamaso bhuttujjhiyā ya jīveṇa/
asaiṃ aṇaṃtakhutto puggalapariyaṭṭasaṃsāre//"
Quoted in the *Sarvārthasiddhi*, ii,10. (Bharatiya Jnanapitha Prakashana, Banaras, 1971).

25) *Tattvārthasūtra*, v, 31.

26) *Tattvārthasūtra*, v, 30.

27) *Tattvārthasūtra*, v. 38.

28) gatisthityupagrahau dharmādharmayor upakāraḥ/ākāśasyāvagāhaḥ/ śarīravāṅmanaḥprāṇāpānāḥ pudgalānām/ sukhaduḥkhajīvitamaraṇopagrahāś ca /parasparopagraho jīvānām/ vartanāpariṇāmakriyāḥ paratvāparatve ca kālasya/ *Tattvārthasūtra*, v, 17—22. For a further elucidation on these 'upakāras' see Phoolchandra Siddhantashastri's *Jaina-tattva-mīmāṃsā*, (chapter iv), Benaras, 1960.

29) bahir-antaḥ-paraś ceti tridhātmā sarvadehiṣu/ upeyāt tatra paramaṃ madhyopāyād bahis tyajet//4//
Samādhi-śataka of Pūjyapāda, ed. R. N. Shah, 1938.
Also see Tatia : *Studies in Jaina Philosophy*, p. 281.

30) jīvassa ṇatthi vaṇṇo ṇa vi gandho ṇavi raso ṇavi ya phāso/ ṇavi rūvaṃ ṇa sarīraṃ ṇavi saṇṭhāṇaṃ ṇa saṃhaṇaṇaṃ//50// jīvassa ṇatthi rāgo ṇavi doso ṇeva vijjade moho/ṇo paccayā ṇa kammaṃ ṇokammaṃ cāvi se ṇatthi//50// jīvassa ṇatthi vaggo ṇa vaggaṇā ṇeva phaḍḍayā keī/ ṇo

ajjhappaṭṭhāṇā ṇeva ya aṇubhāyaṭhāṇāṇi//51//.... ṇo ṭhidibandhaṭṭhāṇā jīvassa ṇa saṃkilesaṭhāṇā vā/ ṇeva visohiṭṭhāṇā ṇo saṃjamaladdhiṭhāṇā vā//54// ṇeva ya jīvaṭṭhāṇā ṇa guṇaṭṭhāṇā ya atthi jīvassa/ jeṇa du ede savve puggaladavvassa pariṇāmā//55// *Samayasāra* of Kundakunda.

31) For details on the operation of these 'karaṇas' see Tatia : *Studies in Jaina Philosophy*, pp. 269 ff.

32) Ibid. pp. 283-293.

33) raṅgasya darśayitvā nivartate nartakī yathā nṛtyāt/
puruṣasya tathātmānaṃ prakāśya vinivartate prakṛtiḥ//
Īśvarakṛṣṇa's *Sāṃkhyakārikā*, 59.

34) For details see Tatia, p. 280.

35) tadanantaram ūrdhvaṃ gacchaty ā lokāntāt/ pūrvaprayogād asaṅgatvād bandhacchedāt tathāgatipariṇāmāc ca/ āviddhakulālacakravad vyapagatalepālābuvad eraṇḍabījavad agniśikhāvacca /*Tattvārthasūtra*, x, 5-7.

36) See *Syādvādamañjarī* of Malliṣeṇa, verse ix, and A. B. Dhruva's copious notes on the problem of 'vibhutva' in his edition, Bombay Sanskrit and Prakrit Series, No. LXXIII, 1933.

37) Amṛtacandra is aware of this problem and makes the following observations in the *Tattvārthasāra* :
alpakṣetre tu siddhānām anantānāṃ prasajyate/parasparāparodho'pi nāvagāhanaśaktitaḥ// nānādīpaprakāśeṣu mūrtimatsv api dṛṣyate/ na virodhaḥ pradeśe'lpe hantāmūrteṣu kiṃ punaḥ// ākārābhāvato'bhāvo na ca tasya prasajyate/ anantaraparityaktaśarīrākāradhāriṇaḥ// śarīrānuvidhāyitve tat tadabhāvād visarparṇam/ lokākāśapramāṇasya tāvan nākāraṇatvataḥ// śarāvacandraśālādidravyāvaṣṭabhayogataḥ/alpo mahāṃś ca dīpasya prakāśo jāyate yathā//saṁhāre ca visarpe ca tathātmānātmayogataḥ/ tad abhāvāt tu muktasya na saṁhāravisarpaṇe//
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38) There is a popular tradition that Ācārya Kundakunda had by his yogic powers paid a visit to the holy assembly (samavasaraṇa) of Tīrthaṅkara Sīmandhara in the Videha land. See Upadhye's Introduction to the *Pravacanasāra* pp. 5—8.

39) Kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ/ tatra niratiśayaṃ sarvajñabījam/ pūrveṣām api guruḥ kālenānavacchedāt/ *Pātañjalayogasūtra*, i, 24—26.

40) tasmān na badhyate' sau na mucyate nāpi saṃsarati kaścit/ saṃsarati badhyate mucyate ca nānāśrayā prakṛtiḥ//
Sāṃkhyakārikā 62.

41) Somadeva Sūri makes the following comments on the problem of the tīrtha and the Tīrthaṅkara : ....bhavatāṃ samaye kila manujaḥ sann āpto bhavati tasya cāptatātīva durghaṭā samprati saṃjātajanavad, bha-

vatu vā, tathāpi manuṣyasyābhilaṣitatattvāvabodho na svatas tathā darśanābhāvāt/ paraś cet ko' sau paraḥ? tīrthakaro'nyo vā? tīrthakaraś cet tatrāpy evaṃ paryanuyoge prakṛtam anubandhe / tasmād anavasthā/ ....tathāptenaikena bhavitavyam/ na hy āptānām itaraprāṇivad gaṇaḥ samasti, saṃbhave vā caturviṃśatir iti niyamaḥ kautuskataḥ....

tattvabhāvanayodbhūtaṃ janmāntarasamutthayā/
hitāhitavivekāya yasya jñānatrayaṃ param//79//
dṛṣṭādṛṣṭam avaity arthaṃ rūpavantam athāvadheḥ/
śruteḥ śrutisamāśreyaṃ kvāsau param apekṣatām//80//
sargāvasthitisaṃhāragrīṣmavarṣātuṣāravat/
anādyanantabhāvo'yam āptaśrutasamāśrayaḥ//83//
niyataṃ na bahutvaṃ cet katham ete tathāvidhāḥ/
tithitārāgṛhāmbodhibhūbhṛtprabhṛtayo matāḥ//84//

Yaśastilakacampū, chapter 6.

42) See my articles : 'The Concept of Arhat', *Ācārya Shri Vijayavallabhasūri Smārakagrantha*, Bombay 1956; 'On the omniscience (sarvajñatva) of Mahāvīra and the Buddha', *Buddhist Studies in Honour of I. B. Horner*, pp. 72—90, (Reidel Pub. Co.) Holland, 1975.

43) Sixteen conditions are listed for the 'influx' of that karma by which the status of Tīrthaṅkara is attained : darśanaviśuddhir vinayasampannatā śīlavrateṣv anaticāro 'bhīkṣṇajñānopayogasaṃvegau śaktitas tyāgatapasī sādhusamādhir vaiyāvṛtyakaraṇam arhadācāryabahuśrutapravacanabhaktir āvaśyakāparihāṇir mārgaprabhāvanā pravacanavatsalatvam iti tīrthakaratvasya/ *Tattvārthasūtra*, vi, 24. tāny etāni ṣodaśakāraṇāni samyagbhāvitāni vyastāni ca tīrthakaranāmakarmāsravakāraṇāni pratyetavyāni/ *Sarvārthasiddhi*, vi, 24.

44) See *Jaina Sūtras*, (tr, Hermann Jacobi) Part i, pp. 79—88, Sacred Books of the East, vol. XXII.

45) Amṛtacandra enumerates 47 śaktis in the Sarvaviśuddhajñāna chapter of the *Ātmakhyāti-ṭīkā*.

46) For a detailed study of this controversy see Tatia's *Studies in Jaina Philosophy*, pp. 70—80; Mohan Lal Mehta's *Outlines of Jaina Philosophy*, pp. 48—52; Pandit Kailashcandra Shastri's *Jaina Nyāya* (in Hindi), pp. 147—152, Bharatiya Jñānapitha, Benaras, 1966.

47) *Viśeṣāvaśyaka-bhāṣya*, vv. 3089-3135.

48) *Sanmati-tarka*, ii, 30—33. *(Nyāyāvatāra and Other Works*, p, 180). See Dr. Upadhye's Introduction to this work regarding the affiliation of Siddhasena Divākara with the Yāpanīya sect.

49) jugavaṃ vaṭṭai ṇāṇaṃ kevalaṇāṇissa daṃsaṇaṃ ca tahā/
diṇayarapayāsatāpaṃ jaha vaṭṭai taha muṇeyavvaṃ//

Kundakunda's *Niyamasāra*, 160.

50) tarke mukhyavṛttyā parasamayavyākhyānam/ tatra yadā ko'pi parasamayī

pṛcchati Jaināgame darśanaṃ jñānaṃ ce'ti guṇadvayaṃ jīvasya kathyate tat kathaṃ ghaṭata iti. ... teṣāṃ pratītyarthaṃ sthūlavyākhyānena bahirviṣaye yet sāmānyaparicchedanaṃ tasya sattāvalokana-darśana-saṃjñā.. siddhānte punaḥ.. sūkṣmavyākhyāne..ātmagrāhakaṃ darśanaṃ vyākhyātam iti.. Brahmadeva's *Vṛtti on the Dravyasaṅgraha,* p. 44. (See note 46).

51) sāmānya-viśeṣātmaka-bāhyārthagrahaṇaṃ jñānaṃ, tadātmakasvarūpagrahaṇaṃ darśanam iti siddham/ *Dhavalā* on *Ṣaṭkhaṇḍāgama*, I. i. 4. (see note 46).

52) Cf. anākāropayogamayī dṛśiśaktiḥ/ sākāropayogamayī jñānaśaktiḥ/ *Ātmakhyāti-ṭīkā,* (sarvaviśuddhajñānādhikāra).

53) svajātyavirodhenaikadhyam upānīya paryāyan ākrāntabhedān aviśeṣeṇa samastagrahaṇāt saṅgrahaḥ/ *Sarvārthasiddhi*, i, 33.

54) ṛjuṃ praguṇaṃ sūtrayati tantrayatīti ṛjusūtraḥ/ pūrvāparāṃs trikālaviṣayān atiśayya vartamānakālaviṣayān ādatte, atītānāgatayor vinaṣṭānutpannatvena vyavahārābhāvāt/ tac ca vartamānaṃ samayamātram/ tadviṣayaparyāyamātragrāhyam ṛjusūtraḥ/ nanu saṃvyavahāralopaprasaṅga iti cet, na; asya nayasya viṣayamātrapradarśanaṃ kriyate/ sarvanayasamūhasādhyo hi lokasaṃvyavahāraḥ/ *Sarvārthasiddhi*, i, 33.

55) "arasarūpo..nibbhogo.. akiriyavādo.....ucchedavādo....jegucchī.....venayiko..tapassī..appagabbho..bhavaṃ Gotamo" ti? "atthi khv'esa, brāhmaṇa, pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya—'arasarūpo..pe..apagabbho samaṇo Gotamo' ti,..no ca kho yaṃ tvaṃ sandhāya vadesi". (abridged) *Pārājika*, I, i.

56) The following passages may be compared :

	Laghutattvasphoṭa		*Samayasāra-kalaśa*
(a)	asy eva ciccakacakāyitacañcur uccaiḥ/ 2.	(a)	jīvaḥ svayaṃ tu caitanyam uccaiś cakacakāyate/ 41.
(b)	advaitam eva mahayāmi/ 14.	(b)	bhāti na dvaitam eva/ 9.
(c)	ekaṃ kramākramavivartivivartaguptaṃ/ 34.	(c)	evaṃ kramākramavivartivicitracitraṃ/ 264.
(d)	tīvrais tapobhir abhitas ta ime ramantām/ 41.	(d)	kliśyantāṃ svayam eva duṣkarataraiḥ/ 142.
(e)	prauḍhaprakāśarabhasārpitasuprabhātam/ 47.	(e)	śuddhaprakāśabharanirbharasuprabhātaḥ/ 268.
(f)	nityoditaikamahimanyudite tvayīti/ 49.	(f)	śuddhasvabhāvamahimanyudite tvayīti/ 269.
(g)	sucaritaśitasaṃvidastrapātāt/ 379.	(g)	prajñācchetrī śiteyaṃ.... pātitā sāvadhānaiḥ/ 181.
(h)	nirbhāgo'pi prasabham abhitaḥ khaṇḍyase tvaṃ nayoghaiḥ/ 529.	(h)	sadyaḥ praṇaśyati naye kṣaṇakhaṇḍyamānaḥ/ 270.

(i) jñānād anyat kim iha kuruṣe nirviśaṅko ramasva/ 539.
(j) tyajasi na manāk ṭaṅkotkīrṇām..cidekatām/ 566.
(k) vyaktiś cet parivartate kim anayā jñānasya nājñānatā/ 620.

(i) jñānin bhuṅkṣva..nāstīha bandhas tava/ 150.
(j) taṅkotkīrṇaprakaṭamahimā spūrjati jñānapuñjaḥ/ 193.
(k) ajñānaṃ na kadācanāpi hi bhavet jñānaṃ bhavat santatam/ 150.

57) niścayam iha bhūtārthaṃ vyavahāraṃ varṇayanty abhūtārtham/
bhūtārthabodhavimukhaḥ prāyaḥ sarvo'pi saṃsāraḥ//5//
abudhasya bodhanārthaṃ munīśvarā deśayanty abhūtārtham/
vyavahāram eva kevalam avaiti yas tasya deśanā nāsti//6//

58) None of Amṛtacandra's works refer directly to any other composition. Could the following verse be an allusion to his *Samayasāra-kalaśa*? :

śamarasa-kalaśāvalī-pravāhaiḥ
kramavitataiḥ paritas tavaiṣa dhautaḥ/
niravadhi-bhava-santati-pravṛttaḥ
katham api nirgalitaḥ kaṣāya-raṅgaḥ//378//

59) The warning in the following verse that the Jaina should not imitate the Sāṃkhya in treating the soul as "inactive" is a good illustation of this point :

mā kartāram amī spṛśantu puruṣaṃ Sāṃkhyā ivāpy Ārhatāḥ
kartāraṃ kalayantu taṃ kila sadā bhedāvabodhād adhaḥ/
ūrdhvaṃ tūddhatabodhadhāmaniyataṃ pratyakṣam enaṃ svayaṃ
paśyantu cyutakartṛbhāvam acalaṃ jñātāram ekaṃ param//
Samayasāra-kalaśa 205.

श्रीमद्-अमृतचन्द्रसूरिविरचितः

लघुतत्त्वस्फोटः

।। ॐ नमः परमात्मने ।। नमोऽनेकान्ताय ।।

I

[वसन्ततिलकावृत्तम्]

स्वायम्भुवं मह इहोच्छलदच्छमीडे, येनादिदेवभगवानभवत् स्वयम्भूः ।
ॐ भूर्भुवःप्रभृतिसन्मननैकरूपमात्मप्रमातृ परमातृ न मातृ मातृ ।।१।।

Oṃ namaḥ paramātmane / namo 'nekāntāya/

svāyambhuvaṃ maha ihocchalad accham īḍe
yenĀdidevabhagavān abhavat svayambhūḥ/
oṃbhūrbhuvaḥprabhṛtisanmananaikarūpam
ātmapramātṛ paramātṛ na mātṛ mātṛ //1//

Oṃ! Salutations to the perfected soul ! Salutations to (the doctrine of) *anekānta*!

O Adideva (i.e. first of the twnety-four Tirthaṅkaras) ! I praise that light (of your omniscience) which pertains to the "self-born" (i.e. the eternal soul), which is pure, which sparkles in this world, and through which you have become (known as) the blessed lord [*bhagavān*]], (he who is) "self-born," (i.e. he who is self-taught). You are the very emboidment of the holy *mantra* "*oṃ bhūr bhuvaḥ*, etc.;" you illuminate your own self and the other (things, i.e. the entire range of objects) as well; you are one who knows the non-knowers (i.e. matter, etc.). (1) [1]

माताऽसि मानमसि मेयमसीशिमासि मानस्य चासि फलमित्यजितासि सर्वम् ।
नास्येव किञ्चिदुत नासि तथापि किञ्चिदस्येव चिच्चकचकायितचञ्चुरुच्चैः ।।२।।

mātā 'si mānam asi meyam asīśimā 'si
mānasya cāsi phalam ity Ajitāsi sarvam /
nāsy eva kiñcid uta nāsi tathāpi kiñcid
asy eva ciccakacakāyitacañcur uccaiḥ //2//

O Ajita! You are the knower, the knowledge, and the (thing) known. You are the Lord (of the four infinite powers [*anantacatuṣṭaya*], i.e. knowledge, intution, bliss, and energy), and you are the fruit of knowledge (i.e. you embody enlightenment). Thus you are everything (from the point of view of non-distinction between subject and object, or between substance and qualities). (Since in reality you know only your self), no objects *really* belong to your knowledge, and you are not (to be identified with) any (of these objects). Even so, you are renowned for the splendour of your brilliantly flashing consciousness. (2) [2]

एको न भासयति देव न भासतेऽस्मिन्नन्यस्तु भासयति किञ्चन भासते च ।
तौ द्वौ तु भासयसि शम्भव भाससे च विश्वं च भासयसि भा असि भासको न ॥३॥

eko na bhāsayati deva! na bhāsate 'sminn-
anyas tu bhāsayati kiñcana bhāsate ca |
tau dvau tu bhāsayasi Śambhava bhāsase ca
viśvam ca bhāsayasi bhā asi bhāsako na ||3||

O Śambhava! (In this world) there is one (group of non-sentient things, namely matter, etc.) which does not illuminate and in which nothing is illuminated; only something else (i.e. sentience) illuminates it, and (only) in sentience is it delineated. O Lord! You illuminate both of these (i.e. the sentient and the insentient) as well as your self; you illuminate the whole universe and (therefore, from the point of view of non-distinction between quality and substance) you are the Light (itself), and not the maker of light. (3) [3]

यद्भाति भाति तदिहाथ च भाति भाति नाभाति भाति स च भाति न यो न भाति ।
भा भाति भात्यपि च भाति न भात्यभाति सा चाभिनन्दन विभान्त्यभिनन्दति त्वाम् ॥४॥

yad bhāti bhāti tad ihātha ca bhāti bhāti
nābhāti bhāti sa ca bhāti na yo na bhāti |
bhā bhāti bhāty api ca bhāti na bhātyabhāti
sā cĀbhinandana vibhānty abhinandati tvām ||4||

O Abhinandana! The shining knowledge (due to which) this (soul) is glorified does not shine forth in things which are not sentient. And (the state of being) a knower does not glorify (that which has no sentience; it shines forth only in the self). And that light (i.e. the act of knowing) which shines here (i. e. in the self) with great splendour does not shine in that which lacks sentience. The light (of omniscience, embodying all these three (i.e. knower, known, and knowledge)), shines beautifully (in your self) and delights you. (4) [4]

लोकप्रकाशनपरः सवितुर्यथा यो वस्तुप्रमित्यभिमुखः सहजप्रकाशः ।
सोऽयं तवोल्लसति कारकचक्रचर्चाचित्रोऽप्यकर्ब्बुररसप्रसरः सुबुद्धे ॥५॥

lokaprakāśanaparaḥ savitur yathā yo
vastupramityabhimukhaḥ sahajaprakāśaḥ /
so 'yaṃ tavollasati kārakacakracarccā-
citro 'py akarbburarasaprasaraḥ Subuddhe //5//

O Subuddhi ! (O Sumati !) This innate light of yours, which has turned its face towards the cognition of the self, unfalteringly illuminates the whole world, as does the sun. Although variegated from (the point of view of) usage of the cycle of instrumentalities (i. e. the six *kārakas*: agent, etc., it nevertheless) shines forth as being the fully expanded, unvariegated essence (of unified consciousness). (5) [5]

एकं प्रकाशकमुशन्त्यपरं प्रकाश्यमन्यत्प्रकाशकमपीश तथा प्रकाश्यम् ।
त्वं न प्रकाशक इहासि न च प्रकाश्यः पद्मप्रभ स्वयमसि प्रकटः प्रकाशः ॥६॥

ekaṃ prakāśakam uśanty aparaṃ prakāśyam
anyat prakāśakam apīśa tathā prakāśyam /
tvaṃ na prakāśaka ihāsi na ca prakāśyaḥ
Padmaprabha svayam asi prakaṭaḥ prakāśaḥ //6//

O Padmaprabha ! It is maintained (from the conventional point of view) that one (quality, namely bliss [*sukha*]) is self-luminous (because it is experienced directly), that another (quality, namely energy) must be illuminated (by knowledge), and that some further (quality, namely knowledge) is both illuminator (i. e. it illuminates objects) and thing illuminated (i. e. it illuminates itself). But (from the non-conventional point of view) you are neither illuminator nor thing illuminated, (for you transcend the cycle of instrumentalities : agent, action, etc.). And yet, (looked at from the point of view of non-distinction between quality and substance), you are yourself manifest light. (6) [6]

अन्योन्यमापिबति वाचकवाच्यसद्यत् सत्प्रत्ययस्तदुभयं पिबति प्रसह्य ।
सत्प्रत्ययस्तदुभयेन न पीयते चेत् पीतः समग्रममृतं भगवान् सुपार्श्वः ॥७॥

anyonyam āpibati vācakavācyasad yat
satpratyayas tad ubhayaṃ pibati prasahya /
satpratyayas tad ubhayena na pīyate cet
pītaḥ samagram amṛtaṃ bhagavān Supārśvaḥ //7//

The "word-existence" [*vācaka-sat*] (i. e. reality of the indicator) and the "object-existence" [*vācya-sat*] (i. e. reality of the thing indicated) "drink

each other" (i. e. are mutually interdependent), and both of these (existences) are forcibly taken in by the cognition of "existence" [*sat-pratyaya*] (i. e. this cognition perceives them both). But that cognition of "existence" is not (itself) taken in by those two; indeed, if anyone has totally consumed this ambrosia (i. e. taken in all three: word, object, and knowledge of both), it is this blessed lord (called) *Supārśva*, (who does so with his omniscience). (7) [7]

उन्मज्जतीति परितो विनिमज्जतीति मग्नः प्रसह्य पुनरुत्प्लवते तथापि ।
अन्तर्निमग्न इति भाति न भाति भाति चन्द्रप्रभस्य विशदश्चितिचन्द्रिकौघः ॥८॥

unmajjatīti parito vinimajjatīti
magnaḥ prasahya punar utplavate tathāpi /
antarnimagna iti bhāti na bhāti bhāti
Candraprabhasya viśadaś citicandrikaughaḥ //8//

(The knowledge of beings in mundane existence) emerges with the (aid of) other (conditions: the senses, light, etc.), and is forcibly submerged (when these aids are not present). Even when (submerged), it comes to the surface (i. e. is manifest) again (when suitable conditions once more arise). But the pure and clear flood of the moonlight of Lord Candraprabha's consciousness does not shine only when these (aids) shine (i. e. are present); thus, (being independent), it shines (at all times). (8) [8]

यस्मिन्नवस्थितिमुपैत्यनवस्थितं तत्तत्स्थः स्वयं सुविधिरप्यनवस्थ एव ।
देवोऽनवस्थितिमितोऽपि स एव नान्यः सोऽप्यन्य एवमतथापि स एव नान्यः ॥९॥

yasminn avasthitim upaity anavasthitaṃ tat
tatsthaḥ svayaṃ Suvidhir apy anavastha eva /
devo 'navasthitim ito 'pi sa eva nānyaḥ
so 'py anya evam atathāpi sa eva nānyaḥ //9//

(The world) seeks stability in (sense pleasures, but) these (sense pleasures) are themselves not stable. Verily, even the Lord Suvidhi, while abiding in those (pleasures, i. e. during his mundane states) was indeed also unstable. (Hence, he abandoned them.) Although the Lord had (from the modal point of view) attained to instability, he was (from the substance point of view) the very same (perfect soul) and not other. The other things (i. e. objects, sense pleasures, etc.) also remained different (i. e. were not really joined with him). Thus, being non-identical (with external things), he remained ever himself (and did not partake of the nature of these externals). (9) [9]

शून्योऽपि निर्भरभृतोऽसि भृतोऽपि चान्यशून्योऽन्यशून्यविभवोऽप्यसि नैकपूर्णः ।
त्वं नैकपूर्णमहिमापि सदैक एव कः शीतलेति चरितं तव मातुमीष्टे ॥१०॥

śūnyo 'pi nirbharabhṛto 'si bhṛto 'pi cānya-
śūnyo 'nyaśūnyavibhavo 'py asi naikapūrṇaḥ /
tvaṃ naikapūrṇamahimā 'pi sadaika eva
kaḥ Śītaleti caritaṃ tava mātum īṣṭe //10//

Although devoid (of passions, etc.), you are complete (with your own qualities and modes). Although (thus) complete, you are devoid (of the qualities and modes) of others. Although (thus) devoid of others, you are filled with many (objects, which are reflected in your knowledge). Although endowed with the greatness that derives from being (thus) filled with others, you remain always One (i. e. unified consciousness). Thus, O Lord Śītala, who can measure your (profound nature)? (10) [10]

नित्योऽपि नाशमुपयासि न यासि नाशं नष्टोऽपि सम्भवमुपैषि पुनः प्रसह्य ।
जातोऽप्यजात इति तर्कयतां विभासि श्रेयःप्रभोऽद्भुतनिधान किमेतदीदृक् ॥११॥

nityo 'pi nāśam upayāsi na yāsi nāśaṃ
naṣṭo 'pi sambhavam upaiṣi punaḥ prasahya /
jāto 'py ajāta iti tarkayatāṃ vibhāsi
Śreyaḥprabho 'dbhutanidhāna kim etad īdṛk //11//

O Lord Śreyas! Although eternal (from the substance point of view), and hence indestructible, you come to destruction (from the modal point of view). Although (thus) destroyed, you again forcefully come into existence (i. e. a new mode arises to replace that which has been lost). Although (thus) born, you are indeed not born (i. e. from the substance point of view, you have always existed). O Treasure of wonders! You illuminate those who ask themselves "why is this?" (with regard to your wondrous nature). (11) [11]

सन्नप्यसन्स्फुटमसन्नपि संश्च भासि सन्मांश्च सत्त्वसमवायमितो न भासि ।
सत्त्वं स्वयं विभव भासि न चासि सत्त्वं सन्मात्रवस्त्वसि गुणोऽसि न वासुपूज्य ॥१२॥

sann apy asan sphuṭam asann api saṃś ca bhāsi
sanmāṃś ca sattvasamavāyam ito na bhāsi /
sattvaṃ svayaṃ vibhava bhāsi na cāsi sattvaṃ
sanmātravastv asi guṇo 'si na Vāsupūjya //12//

O Vāsupujya! Although you exist (from the point of view of substance), it clearly appears that (from the point of view of modes) you do not

(i. e. you do not exist eternally from this point of view). (Similarly), although you do not exist, it appears that you do. You are endowed with the quality of existence, but you do not appear to be joined with it through (some category called "inherence" [*samavāya*], as the Naiyāyikas would maintain). O (Lord who is) Free from Rebirth! You yourself appear (from the point of view of non-distinction between qualities and substance) to be the quality of existence. But (from the point of view of distinction between the two), you are not that quality. You are merely that reality which is existence, and not a quality of it. (12) [12]

भूतोऽधुना भवसि नैव न वर्त्तमानो भूयो भविष्यसि तथा न भविष्यसि त्वम् ।
यो वा भविष्यसि स खल्वसि वर्त्तमानो यो वर्त्तसे विमलदेव स एव भूतः ॥१३॥

bhūto 'dhunā bhavasi naiva na vartamāno
bhūyo bhaviṣyasi tathā na bhaviṣyasi tvam /
yo vā bhaviṣyasi sa khalv asi varttamāno
yo varttase Vimaladeva sa eva bhūtaḥ //13//

O Lord Vimala! Although (from the point of view of substance) your existence cannot be characterized as "past," "present," or "future," (from the point of view of modes) you certainly will "exist in the future" (i. e. you are now an *arhat*, but after leaving body you will be a *siddha*). (And yet) that which you will become (i. e. a *siddha*), you already are now and and (always) have been in the past (i. e. potentially, from the substance point of view). (13) [13]

एकं प्रपीतविषमापरिमेयमेयवैचित्र्यचित्रमनुभूयत एव देव ।
द्वैतं प्रसाधयदिदं तदनन्तशान्तमद्वैतमेव महयामि महन्महस्ते ॥१४॥

ekaṃ prapītaviṣamāparimeyameya-
vaicitryacitram anubhūyata eva deva /
dvaitaṃ prasādhayad idaṃ tad Ananta śāntam
advaitam eva mahayāmi mahan mahas te //14//

O Ananta! (That which is) one (i. e. your knowledge) is experienced only in variegated forms, due to the infinity of large and small objects which it cognizes. Thus, (when knowledge is looked at) with reference to the manifold objects, its multiplicity is estalished. But because it is tranquil (i. e. free from all attachment to these objects), it is actually non-dual (i, e. unitary). (And so) I worship the great light (of) your (knowledge). (14) [14]

सर्वात्मकोऽसि न च जातु परात्मकोऽसि स्वात्मात्मकोऽसि न तवास्त्यपरः स्व आत्मा ।
आत्मा त्वमस्य न्व (न) च धर्म निरात्मताति(स्ति) नाचित्स्वरूपतयास्ति सापि ॥१५॥

sarvātmako 'si na ca jātu parātmako 'si
svātmātmako 'si n a tavāsty aparaḥ sva ātmā /
ātmā tvam asya nva(na) ca Dharma nirātmatā[s]ti
nācchinnadṛkprasaraūpatayāsti sā 'pi //15//

O Dharma! Although you are the "soul" (i. e. the illuminator) of everything, (since all objects are reflected in your knowledge), you never become the self of others (i. e. you never become identified with these objects). You partake only of the nature of your self, and nothing else exists which partakes of your nature. You are the self of this (aggregate of qualities), and your self-ness is never absent there. Nor does this self-ness apply (only) to the limited (i. e. mundane) intuition and knowledge; (rather, it applies) to the unlimited (i. e. perfected intuition and knowledge). (15) [15]

अन्योन्यवैररसिकाद्भुततत्त्वतन्तुश्यू(स्यू)त स्फुरत्किरणकोरकनिर्भरोऽसि ।
एकप्रभाभरसुसंभृत शान्त शान्ते चित्सत्त्वमात्रमिति भास्यथ च स्वचित्ते ॥१६॥

anyonyavairarasikādbhutatattvatantu-
ś(s)yūtasphuratkiraṇakorakanirbharo 'si /
ekaprabhābharasusaṃbhṛta śānta Śānte
citsattvamātram iti bhāsy atha ca svacitte //16//

O Śānti! You are fully endowed with peace and with the light of unparalleled splendour. You are complete with those marvelous, sparkling rays which, springing (from your body, have the power to) bring together (in harmony) those beings which (normally) take delight in mutual enmity (e. g. mongoose and the snake). And so, you who are nothing but the existence of consciousness shine forth within your own heart. (16) [16]

यान्ति क्षणक्षयमुपाधिवसे(शे)न भेदमापद्य चित्रमपि चारचयन्त्यचित्रे ।
कुन्थो स्फुटन्ति घनसंघटितानि(हि) नित्यं विज्ञानधातुपरमाणव एव नैव ॥१७॥

yānti kṣaṇakṣayam upādhivas(ś)ena bhedam
āpadya citram api cāracayanty acitre /
Kuntho sphuṭanti ghanasaṃghaṭitā n(h)i nityaṃ
vijñānadhātuparamāṇava eva naiva //17//

O Kunthu! The smallest particles of your omniscient knowledge are destroyed with each (passing) moment through change of their modes. And although you are uniform, these particles, because they reflect the variegated objects, produce a multiplicity in you. Even so, they are in reality always held firmly together, and do not separate (i. e. there is no increase or decrease in omniscient knowledge, even as its modes change). (17) [17]

एकोऽप्यनेक इति भासि न चास्यनेक एकोऽस्यनेकसमुदायमयः सदैव ।
नानेकसञ्चयमयोऽस्यसि चैक एकस्त्वं चिच्चमत्कृतिमयः परमेश्वराऽर ॥१८॥

eko 'py aneka iti bhāsi na cāsy aneka
eko 'sy anekasamudāyamayaḥ sadaiva /
nānekasañcayamayo 'sy asi caika ekas
tvaṃ ciccamatkṛtimayaḥ parameśvarĀra //18//

O Ara, the Highest Lord! Although you are one, you appear as many (from the modal point of view). And yet you are indeed not many, (because the modes are not your totality). You are always One, being a complete aggregate of the multiple (modes); but (when one looks only at the present moment) you are not a collection of modes, (but rather a single mode at a time). Hence you are one (from this latter viewpoint as well). You are full of the wonders of unified consciousness. (18) [18]

निर्दारितोऽपि घटसे घटितोऽपि दारं प्राप्नोषि दारणमितोऽप्यसि निर्विभागः ।
भागोज्झितोऽपि परिपूर्तिमुपैषि भागैर्निर्भाग एव च चिता प्रतिभासि मल्ले ॥१९॥

nirdārito 'pi ghaṭase ghaṭito 'pi dāraṃ
prāpnoṣi dāraṇam ito 'py asi nirvibhāgaḥ /
bhāgojjhito 'pi paripūrtim upaiṣi bhāgair
nirbhāga eva ca citā pratibhāsi Malle //19//

O Malli! Although you are divided (into substance and qualities), you remain unified (because both of these reside within the same space points). And although unified in that way, you nevertheless come to be divided (because of the increase and decrease effected in the particles of the same qualities through the change in modes). And although you thus come to be divided, you are indeed free from divisions (since those particles do not separate themselves from the qualities). And although you are thus free from divisions, you attain to perfection only by virtue of such divisions (i. e. you are the sum of your parts). You are partless, and you shine forth with (unified) consciousness. (19) [19]

उत्पाटितोऽपि मुनिसुव्रत रोपितस्त्वमारोपितोऽप्यसि समुद्धृत एव नैव ।
नित्योल्लसन्निरवधिस्थिरबोधपादव्यानद्धकृत्स्नभुवनोऽनिस(श)मच्युतोऽसि ॥२०॥

utpāṭito 'pi Munisuvrata ropitas tvam
āropito 'py asi samuddhṛta eva naiva /
nityollasan niravadhisthirabodhapāda-
vyānaddhakṛtsnabhuvano 'nis(ś)am acyuto' si //20//

O Munisuvrata! Although uprooted (from all morally unwholesome activities), you were established (in morally wholesome activities). But you were not thereby extricated from the cycle of transmigration. (Later) you became immovable (i. e. you attained the irreversible state of liberation) when, by constant (endeavour), the rays of your boundless, firm, eternally manifest (omniscient) knowledge pervaded the entire universe. (20) [20]

विष्वक् ततोऽपि न ततोऽस्यततोऽपि नित्यमन्तःकृतत्रिभुवनोऽसि तदंस(श)गोऽसि ।
लोकैकदेशनिभृतोऽपि नमे त्रिलोकीमाप्लावयस्यमलबोधसुधारसेन ।।२१।।

viṣvak tato 'pi na tato 'sy atato 'pi nityam
antaḥkṛtatribhuvano 'si tadaṃs(ś)ago 'si /
lokaikadeśanibhṛto 'pi Name trilokīm
āplāvayasy amalabodhasudhārasena //21//

O Nami! Although you have pervaded the entire universe (with your omniscient knowledge), you are not omnipresent, (because your space points do not stretch across the universe; i. e. only by knowledge, and not by actual presence, do you touch everything). Although not omnipresent, you always internalize the three worlds (i. e. they are always reflected in your knowledge. And although the entire universe is thus within you), you occupy only small part (of that universe). Although you (thus) occupy only one (small) portion of the universe, you inundate the entire triple world with a flow of ambrosia in the form of (your) pure consciousness. (21) [21]

बद्धोऽपि मुक्त इति भासि न चासि मुक्तो बद्धोऽसि बद्धमहिमापि सदासि मुक्तः ।
नोबद्धमुक्त परितोऽस्यसि मोक्ष एव मोक्षोऽपि नासि चिदसि त्वमरिष्टनेमे ।।२२।।

baddho 'pi mukta iti bhāsi na cāsi mukto
baddho 'si baddhamahimā 'pi sadā 'si muktaḥ /
nobaddhamukta parito 'sy asi mokṣa eva
mokṣo 'pi nāsi cid asi tvam Ariṣṭaneme //22//

O Ariṣṭanemi! Although (at the fourth *guṇasthāna*) you were bound (by a large number of karmas), you appeared to be free (in so far as you had destroyed false views [*mithyātva*] and the most gross forms [*anantānubandhī*] of the passions). And yet you were not free, (because the subtle forms of the passions were not yet destroyed. These perished completely only in the thirteenth *guṇasthāna*). Although you were bound (even in the thirteenth *guṇasthāna*, due to the continuing presence of your body), this bondage was accompanied by (such) glories (as the divine sound [*divyadhvani*], etc., in the holy assembly). (And when you attained to the state of a perfected being [*siddha*], you were eternally free. (Thus, from the point of view of

substance, i. e. including all three times), you comprise both bondage and liberation. (But from the absolute point of view) you are of the nature of freedom itself (i. e. freedom from all external influences. And yet in the absence of such influences there is in reality neither bondage nor freedom. Thus) you are not even liberation, you are nothing but consciousness. (22) [22]

भ्रान्तोऽप्यविभ्रममयोऽसि सदाभ्रमोऽपि साक्षाद्भ्रमोऽसि यदि वा भ्रम एव नासि ।
विद्यासि साप्यसि न पार्श्व जडोऽसि नैवं चिद्भारभास्वररसातिशयोऽसि कश्चित् ॥२३॥

bhrānto 'py avibhramamayo 'si sadābhramo 'pi
sākṣād bhramo 'si yadi vā bhrama eva nāsi
vidyā 'si sāpy asi na Pārśva jaḍo 'si naivaṃ
cidbhārabhāsvararasātiśayo 'si kaścit //23//

O Parśva! (In so far as you had not, during the fourth *guṇasthāna*, overcome the subtle forms of "conduct-deluding" [*cāritramohanīya*] karmas), you were deluded. (But insofar as you had, in that stage, totally destroyed the "insight-deluding" [*darśana-mohanīya*] karmas), you were free of delusion. (You destroyed those conduct-deluding karmas called *apratyākhyānāvaraṇa-cāritra-mohanīya*, which prevent partial renunciation of unwholesome activities, and those called *pratyākhyānāvaraṇa-cāritra-mohanīya*, which prevent complete renunciation of such activities, in the fifth and sixth *guṇasthānas*, respectively. Although with regard to these karmas) you were always (after the sixth *guṇasthāna*) free from delusion, you nevertheless, (when seen from the point of view of the most subtle forms of conduct-deluding karmas, called *sañjvalana-cāritra-mohanīya*, which persist beyond the sixth *guṇasthāna* and prevent the manifestation of perfect couduct), were the very embodiment of delusion. (But because of your tremendous exertion in the twelfth *guṇasthāna*, you destroyed even those most subtle forms of the conduct-deluding karmas and hence) you became totally devoid of all delusions. (Indeed in the thirteenth *guṇasthāna*) you became omniscient [*vidyā*]. (But since this omniscience, however exhalted, is still only a mode), you are indeed not (identical with) that (omniscience). (But that does) not (mean that) you are an insentient being; indeed, you are one who is characterized by the excellent essence of the shining totality of consciousness. (23) [23]

आत्मीकृताचलितचित्परिणाममात्रविश्वोदयप्रलयपालनकर्तृ कर्तृ ।
नो कर्तृ बोद्धृ न च वोदयिबोधमात्रं तद्वर्धमान तव धाम किमद्भुतं नः ॥२४॥

ātmīkṛtā 'calitacitpariṇāmamātra-
viśvodayapralayapālanakartṛ kartṛ /
no kartṛ boddhṛ na ca vodayibodhamātraṃ
tad Vardhamāna tava dhāma kim adbhutaṃ naḥ //24//

O Vardhamāna! You are one who has become the very embodiment of imperishable (i. e. pure) consciousness (i. e. omniscience), and who is the doer (i. e. the knower) of the transformations of all existents, (existents which are characterized by) origination (of a new mode), destruction (of an old mode), and permanence (of the substance). You are the agent (of the act of knowing), but you are neither the doer nor the knower (i. e. you are *not* the agent when seen from the point of view of non-distinction between substance and quality). You are indeed knowledge, endowed with the splendours (that accompany omniscience). What is this light of yours? It is truly marvellous to us! (24) [24]

ये भावयन्त्यविकलार्थवतीं जिनानां नामावलीममृतचन्द्रचिदेकपीताम् ।
विश्वं पिबन्ति सकलं किल लीलयैव पीयन्त एव न कदाचन ते परेण ॥२५॥

ye bhāvayanty avikalārthavatīṃ jināṇāṃ
nāmāvalīm Amṛtacandracidekapītām |
viśvaṃ pibanti sakalaṃ kila līlayaiva
pīyanta eva na kadācana te pareṇa ||25||I||

Those who reflect upon the garland (i. e. series) of names of these Jinas, (a garland) which is endowed with perfect meaning and which is received by the pure consciousness of Amṛtacandra (i. e. the author of this work), will surely, without great effort, cognize this entire universe (i. e. become omniscient). They will never be held (in bondage) by others (i. e. by such externals as karma, etc.). (25) [25] I

II

[वसन्ततिलका वृत्तम्]

तेजः स्पृशामि तव तद्दृशिबोधमात्रमन्तर्बहिर्ज्वलदनाकुलमप्रमेयम् ।
चैतन्यचूर्णभरभावितवैश्वरूप्यमप्यत्यजत् सहजमूर्जितमेकरूपम् ॥१॥

tejaḥ spṛśāmi tava tad dṛśibodhamātram
antarbahirjvalad anākulam aprameyam /
caitanyacūrṇabharabhāvitavaiśvarūpyam
apy atyajat sahajam ūrjitam ekarūpam //1//

I take refuge in your splendour, (a splendour) which is purely intuition and knowledge; infinite, boundless, and free from afflictions, it illuminates (both) your (inner) self and things outside (you). That splendour, even though it encompasses (i. e. does not abandon) the infinite forms which are naturally acquired by consciousness, (still) retains its inherent, uniform nature. (1) [26]

ये निर्विकल्पसविकल्पमिदं महस्ते सम्भावयन्ति विशदं दृशिबोधमात्रम् ।
विश्वं स्पृशन्त इव ते पुरुषं पुराणं विश्वाद्विभक्तमुदितं जिन निर्विशन्ति ॥२॥

ye nirvikalpasavikalpam idaṃ mahas te
sambhāvayanti viśadaṃ dṛśibodhamātram /
viśvaṃ spṛśanta iva te puruṣaṃ purāṇaṃ
viśvād vibhaktam uditaṃ jina nirviśanti //2//

O Jina ! Those devotees who cling to your radiance, (a radiance) which consists of pure, unified [*nirvikalpa*] intuition and of pure, many-faceted knowledge, touch, as it were, the entire universe. (And yet) at the same time (they) will attain to the state of omniscient, perfect being (which is) distinct from the world (of objects). (2) [27]

प्रच्छादयन्ति यदनेकविल्पस(श)ङ्कुखातान्तरङ्गजगतीजनितै रजोभिः ।
एतावतैव पशवो न विभो भवन्तमालोकयन्ति निकटं प्रकटं निधानम् ।।३।।

prachhādayanti yad anekavikalpas(ś)aṅku-
khātāntaraṅgajagatījanitai rajobhiḥ /
etāvataiva paśavo na vibho bhavantam
ālokayanti nikaṭaṃ prakaṭaṃ nidhānam //3//

O Omniscient One! The dust (of karma) originates in the fertile land of the mind, (for the mind is, indeed) a source from which manifold thorns, having the form of imaginings, arise. Igonrant beings cover themselves with this dust; hence they cannot see you, an illumined treasure in their very midst (i. e. very close at hand). (3) [28]

यत्रास्तमेऽपि(मेति) बहिरर्थतमस्यगाधे तत्रैव नूनमयमेवमुदीयसे त्वम् ।
व्योम्नीव नीलिमतते सवितुः प्रकाशः प्रच्छन्न एव परितः प्रकटश्चकास्ति ।।४।।

yatrāstam ep(t)i bahirarthatamasy agādhe
tatraiva nūnam ayam evam udīyase tvam /
vyomnīva nīlimatate savituḥ prakāśaḥ
pracchanna eva paritaḥ prakaṭaś cakāsti //4//

The world (of ignorant beings) sets (i. e. sinks) into an impenetrable darkness whose form is the (multitude of) external objects. (But) you rise up in that very darkness, spreading everywhere, bright and brilliant, like the sun in a clear blue sky. (4) [29]

नावस्थितिं जिन ददासि न चाऽनवस्थामुत्थापयस्यनिशमात्ममहिम्नि नित्यम् ।
येनायमद्भुतचिदुद्गमचञ्चुरुच्चैरेकोऽपि ते विधिनिषेधमयः स्वभावः ।।५।।

nāvasthitiṃ jina dadāsi na cā 'navasthām
utthāpayasy aniśam ātmamahimni nityam /
yenāyam adbhutacidudgamacañcur uccair
eko 'pi te vidhiniṣedhamayaḥ svabhāvaḥ //5//

O Jina! You do not grant (i. e. preach the doctrine of) eternal existence and yet you always prevent (people from drawing the false conclusion) that this great soul is impermanent. (This preaching is) consistent with [*yena*] (the fact that) your nature, wonderful and brilliant with pure consciousness, partakes of both the postitve and negative aspects and yet is (at the same time) unified. (5) [30]

यस्मादिदं विधिनिषेधमयं चकास्ति निर्माणमेव सहजप्रविजृम्भितं ते ।
तस्मात् सदा सदसदादिविकल्पजालं त्वय्यु[द्]विलासमिदमुत्प्लवते न चित्रम् ।।६।।

yasmād idaṃ vidhiniṣedhamayaṃ cakāsti
nirmāṇam eva sahajapravijṛmbhitaṃ te /
tasmāt sadā sadasadādivikalpajālaṃ
tvayyu[d]vilāsam idam utplavate na citram //6//

Your inherent nature, born of itself, shines forth with the positive and negative characteristics. It is no wonder that, having such a nature, you display the myriad aspect [*vikalpa-jāla*], (i. e.) being, non-being, etc., which are experienced in your consciousness. (6) [31]

भावो भवस्यतिभृतः सहजेन धाम्ना शून्यः परस्य विभवेन भवस्यभावः ।
यातोऽप्यभावमयतां प्रतिभासि भावो भावोऽपि देव बहिरर्थतयाऽस्यभावः ॥७॥

bhāvo bhavasy atibhṛtaḥ sahajena dhāmnā
śūnyaḥ parasya vibhavena bhavasy abhāvaḥ /
yāto 'py abhāvamayatāṃ pratibhāsi bhāvo
bhāvo 'pi deva bahir arthatayā 'sy abhāvaḥ //7//

O Lord! Filled as you are with innate glory, you are Being; and devoid as you are of the characteristcs that belong to other (existents), you are Non-being. Thus, although embodying the void, you appear as Being; and (seen) relative to the external things, you are indeed Non-being. (7) [32]

तिर्यग्विभक्तवपुषो भवतो य एव स्वामिन्नमी सहभुवः प्रतिभान्ति भावाः ।
तैरेव कालकलनेन कृतोर्ध्वखण्डैरेको भवान् क्रमविभूत्यनुभूतिमेति ॥८॥

tiryagvibhaktavapuṣo bhavato ya eva
svāminn amī sahabhuvaḥ pratibhānti bhāvāḥ /
tair eva kālakalanena kṛtordhvakhaṇḍair
eko bhavān kramavibhūtyanubhūtim eti //8//

O Master! Although you have (during your time in bondage) taken manifold bodies, your innate qualities have always remained the same. And although you are One, you nevertheless are subject to sequentiality, because of the changes wrought in those qualities by Time. (8) [33]

एकं क्रमाक्रमविवर्त्ति विवर्त्तगुप्तं चिन्मात्रमेव तव तत्त्वमतर्कयन्तः ।
एतज्ज(ज्झ)गित्युभयतोऽतिरसप्रसारान्निःसारमद्य हृदयं जिन दीर्यती(ते)व ॥९॥

ekam kramākramavivartti vivarttaguptam
cinmātram eva tava tattvam atarkayantaḥ /
etajj[h]agity ubhayato 'atirasaprasārān-
niḥsāram adya hṛdayaṃ jina diryati(te) va // 9 //

Thus, O Jina, pure consciousness, (though) well-hidden by (both) the sequential and simultaneous (i. e. non-sequential) transformations (of the

qualities), is indeed your "thusness" (i. e. your real essence). But ignorant ones do not see you in this way, and so wander without purpose in all directions; the thought (of their plight) at once nearly breaks my heart. (9) [34]

आलोक्यसे जिन यदा त्वमिहाद्भुतश्रीः सद्यः प्रणश्यति तदा सकलः सपत्नः ।
वीर्ये विशीर्यति पुनस्त्वयि दृष्टनष्टे नात्मा चकास्ति विलसत्यहितः सपत्नः ।।१०।।

ālokyase jina yadā tvam ihādbhutaśrīḥ
sadyaḥ praṇaśyati tadā sakalaḥ sapatnaḥ /
vīrye viśīryati punas tvayi dṛṣṭanaṣṭe
nātmā cakāsti vilasaty ahitaḥ sapatnaḥ //10//

O Jina! When you are seen in the world, endowed with your wonderful glory, then do all enemies (karmas) instantly vanish. But when those (ignorant ones) lose faith in you and thus become powerless, then do their souls not shine forth, and then do their enemies, wishing them ill, (surely) flourish. (10) [35]

नित्योदिते निजमहिम्नि निमग्नविश्वे विश्वातिशायि महसि प्रकटप्रतापे ।
सम्भाव्यते त्वयि न संशय एव देव दैवात् पशोर्यदि परं चिदुपप्लवः स्यात् ।।११।।

nityodite nijamahimni nimagnaviśve
viśvātiśāyi mahasi prakaṭapratāpe /
sambhāvyate tvayi na saṃśaya eva deva
daivāt paśor yadi paraṃ cidupaplavaḥ syāt //11//

O Lord! The entire world may be seen as subsumed by your infinite knowledge, for which it is but an object. (This knowledge) outshines all other glories; its great, self-evident power continuously increases in splendour. Thus, there should be no doubt as to your majesty; only in the consciousness of an "animal" (i. e. an extremist) could such doubts be entertained, (much) to the misfortune (of these people). (11) [36]

विश्वावलेहिभिरनाकुलचिद्विलासैः प्रत्यक्षमेव लिखितो न विलोक्यसे यत् ।
बाह्यार्थश(स)क्तमनसः स्वपतस्त्वयीश नूनं पशोरयमनध्यवसाय एव ।।१२।।

viśvāvalehibhir anākulacidvilāsaiḥ
pratyakṣam eva likhito na vilokyase yat /
bāhyārthaś(s)aktamanasaḥ svapatas tvayīśa
nūnaṃ paśor ayam anadhyavasāya eva //12//

O Lord! You are perceived as marked off (from others) by (the fact that) your consciousness is pure and (that it) effortlessly [*vilāsa*] knows the entire range of objects. If an ignorant one does not see you, it is because

his mind is attached to external objects and because he is (as if) asleep with regard to you; such, indeed, must be (the nature of) his ignorance. (12) [37]

रोमन्थमन्थरमुखो ननु गौरिवार्थानेकैकमेष जिन चर्च(र्व)ति किं वराकः ।
त्वामेककालतुलितातुलविश्वसारमुच्चैकशक्तिमचलं विचिनोति किन्न ॥१३॥

romanthamantharamukho nanu gaur ivārthān
ekaikam eṣa jina carc(v)ati kiṃ varākaḥ /
tvām ekakālatulitātuliviśvasāra-
muccaikaśaktim acalaṃ vicinoti kin na //13//

O Jina! Why does the ignorant person, like a cow chewing its cud (and aware of nothing but that), know only one object at a time? Why does he not reflect upon you, who are immovable and endowed with excellent power (of the self), and who have in one moment taken the measure of this entire universe? (13) [38]

स्वस्मिन्निरुद्धमहिमा भगवंस्त्वयाऽयं गण्डूष एव विहितः किल बोधसिन्धुः ।
यस्योर्मयो निजभरेण निपीतविश्वा नैवोच्छ्वसन्ति हठकुड्मलिताः स्फुरन्त्यः ॥१४॥

svasmin niruddhamahimā bhagavaṃs tvayā 'yaṃ
gaṇḍūṣa eva vihitaḥ kila bodhasindhuḥ/
yasyormayo nijabhareṇa nipītaviśvā
naivocchvasanti haṭhakṛḍmalitāḥ sphurantyaḥ //14//

O Blessed One! Your infinite knowledge is an ocean, (a thing) of self-contained greatness; and yet (this ocean) becomes (merely) a mouthful of water (relative to your knowledge of your self). Its rising waves, whose expanse (could) overcome the entire world, cannot rise now, (for) their spread has been restrained (by your self-awareness). (14) [39]

त्वद्वैभवैककणवीक्षणविश्व(स्म)योत्थसौस्थित्यमन्थरदृशः किमुदाश(स)तेऽमी ।
तावच्चरित्रकरपत्रमिदं स्वमूर्ध्नि व्यापारयन्तु सकलस्त्वमुदेषि यावत् ॥१५॥

tvad vaibhavaikakaṇavīkṣaṇaviś(s)mayottha-
sausthityamantharadṛśaḥ kim udāś(s)ate'mī /
tāvac caritrakarapatram idam svamūrdhni
vyāpārayantu sakalas tvam udeṣi yāvat //15//

The *bhavyas* (i. e. those who have the capacity for liberation), having seen only a fraction of your glory, were astonished, and their eyes made heavy with a sense of ease. Why are they now lingering? Let them continue severing the "heads" which are ego with the "saw" of (proper) conduct until they see your arising (i. e. until they perceive their true selves, which are comparable to you). (15) [40]

ये साधयन्ति भगवंस्तव सिद्धरूपं तीव्रैस्तपोभिरभितस्त इमे रमन्ताम् ।
ज्यायन्न कोऽपि जिन साधयतीह कार्यं कार्यं हि साधनविधिप्रतिबद्धमेव ॥१६॥

ye sādhayanti bhagavaṃs tava siddharūpam
tīvrais tapobhir abhitas ta ime ramantām /
jyāyanna ko'pi jinasādhayatīha kāryaṃ
kāryaṃ hi sādhanavidhipratibaddham eva //16//

O Blessed One! Those who seek to achieve your perfected state through severe austerities will merely languish in the various states of this (mundane) world. O Highest Lord! In this world no one can really achieve any object (by external means), for effects possess their own efficient causes (i. e. external efforts only provide the circumstances under which a potential effect becomes manifest). (16) [41]

विज्ञानतन्तव इमे स्वरसप्रवृत्ता द्रव्यान्तरस्य यदि संघटनाच्च्यवन्ते ।
अद्यैव पुष्कलमलाकुलकस्म(श्म)लेयं देवाखिलैव विघटेत कषायकन्था ॥१७॥

vijñānatantava ime svarasapravṛttā
dravyāntarasya yadi saṃghaṭanāc cyavante /
adyaiva puṣkalamalākulakas(ś)maleyaṃ
devākhilaiva vighaṭeta kaṣāyakanthā //17//

O Lord! If only these "threads" (i. e. rays) of knowledge could operate in their own nature (i. e. not adverting to external objects), and refrain from (the vain attempt to) manipulate other substances, then this entire "rag" (i. e. the dirty covering of the soul), woven of passions, would be torn to pieces this very day. (17) [42]

अज्ञानमारुतरयाकुलविप्रकीर्णा विज्ञानमुर्मुरकणा विचरन्त एते ।
शक्यन्त एव सपदि स्वपदे विधातुं संपश्यता तव विभो विभवं महिम्नः ॥ १८ ॥

ajñānamārutarayākulaviprakīrṇā
vijñānamurmurakaṇā vicaranta ete /
śakyanta eva sapadi svapade vidhātuṃ
saṃpaśyatā tava vibho vibhavaṃ mahimnaḥ //18//

O Omniscient One! The sparks of knowledge are scattered here and there by the high-speed winds of ignorance. These (bits of knowledge) can be instantly (re-)established in (the own-nature which is) their proper place by one who has seen your greatness and glory. (18) [43]

बोधातिरिक्तमितरत् फलमाप्तुकामाः कस्माद्वहन्ति पशवो विषयाभिलाषम् ।
प्रागेव विश्वविषयानभिभूय जानू किं बोधमेव विनियम्य न धारयन्ति ।। १९ ।।

bodhātiriktam itarat phalam āptukāmāḥ
kasmād vahanti paśavo viṣayābhilāṣam |
prāg eva viśvaviṣayān abhibhūya jānū
kiṃ bodham eva viniyamya na dhārayanti ||19||

These ignorant beings seek fruits other than "knowing" (i. e. pure, object-less consciousness) itself; alas, they entertain desires for objects. Rather (than entertaining such desires), should they not first overcome (involvement with) all objects, control all actions, and come to possess only this "knowing?" (19) [44]

यैरव देव पशवोंऽशुभिरस्तबोधा विष्वक्कषायकणकर्बुरतां वहन्ते ।
विश्वावबोधकुशलस्य महार्णवोऽभूत् तैरेव ते शमसुधारसशीकरौघः ।।२०।।

yair eva deva paśavo' ṃśubhir astabodhā
viṣvak kaṣāyakaṇakarburatāṃ vahante |
viśvāvabodhakuśalasya mahārṇavo 'bhūt
tair eva te śamasudhārasaśīkaraughaḥ ||20||

O Lord! In the case of ignorant beings, devoid of right faith, (even) their rays of khowledge come to bear a taint produced by the drops of the staining "concoctions" (i. e. passions). But you, who are skilled in cognizing all objects, possess rays which, through their essential equanimity, assume the form of a great ocean of ambrosia. (20) [45]

ज्ञातृत्वसुस्थितदृशिप्रसभाभिभूतकर्तृत्वशान्तमहसि प्रकटप्रतापे ।
संविद्विशेषविषमेऽपि कषायजन्मा कृत्स्नोऽपि नास्ति भवतीशविकारभारः ।।२१।।

jñātṛtvasusthitadṛśiprasabhābhibhūta-
kartṛtvaśāntamahasi prakaṭapratāpe |
saṃvidviśeṣaviṣame 'pi kaṣāyajanmā
kṛtsno 'pi nāsti bhavatīśa vikārabhāraḥ ||21||

O Lord! In you the vanity of (believing that one is) the agent of actions has been forcibly overcome by the non-striving consciousness which characterizes the "knower." Your great majesty is evident through (your possession of) the special kind of knowledge called "*kevala.*" And although this (kind of) knowledge cognizes (various) specific objects (as does any knowledge, it is special in that) you have no taint born of the multitude of passions (as a resulf of such cognition). (21) [46]

सम्प्रत्यसङ्कुचितपुष्कलशक्तिचक्रप्रौढप्रकाशरभसार्पितसुप्रभातम् ।
सम्भाव्यते सहजनिर्मलचिद्विलासैर्नीराजयन्निव महस्तव विश्वमेतत् ॥२२॥

sampraty asaṅkucitapuṣkalaśakticakra-
prauḍhaprakāśarabhasā' rpitasuprabhātam /
sambhāvyate sahajanirmalacidvilāsair
nīrājayann iva mahas tava viśvam etat //22//

The radiance of your knowledge is now free from all limitations; it resembles an auspicious dawn, bursting forth with infinite power of illumination. Its innate, shining nature (is so brilliant that it) seems to be performing the ceremony of waving lights for the entire world. (22) [47]

चिद्भारभैरवमहोभरनिर्भराभिः शुम्भत्स्वभावरसवीचिभिरुद्धुराभिः ।
उन्मीलितप्रसभमीलितकातराक्षाः प्रत्यक्षमेव हि महस्तव तर्कयामः ॥२३॥

cidbhārabhairavamahobharanirbharābhiḥ /
śumbhatsvabhāvarasavīcibhir uddhurābhiḥ /
unmīlitaprasabhamīlitakātarākṣāḥ /
pratyakṣam eva hi mahas tava tarkayāmaḥ //23//

We believe that the radiance of your knowledge must be rising before us, for our open eyes are being closed (i. e. blinded) by the dazzling, shining, towering waves of that innate happiness which belongs to your pure and infinite consciousness. (23) [48]

विश्वैकभोक्तरि विभौ भगवत्यनन्ते नित्योदितैकमहिमन्युदिते त्वयीति ।
एकैकमर्थमवलम्ब्य [1]किलोपभोग्यमद्याप्युपप्लवधियः कथमुत्प्लवन्ते? ॥२४॥

viśvaikabhoktari vibhau bhagavaty anante
nityoditaikamahimany udite tvayīti /
ekaikam artham avalambya [1]kilopabhogyam
adyāpy upaplavadhiyaḥ katham utplavante //24//

You are the sole knower of the whole world, omnipresent (through this-knowing), bountiful, infinite, and eternally perfect. One wonders why, when you are present, these men whose intelligence is afflicted (with false views), (i.e.) who have resorted to only one aspect of the object or another, depending on their predilection, (continue to) assert themselves (i.e. continue to pursue their false goals and expound their foolish views). (24) [49]

1. जिन–पाठांतर

[1]चित्रात्मशक्तिसमुदायमयोऽयमात्मा सद्यः प्रणश्यति नयेक्षणखण्ड्यमानः ।
तस्मादखण्डमनिराकृतखण्डमेकमेकान्तशान्तमचलं चिदहं महोऽस्मि ।।छ।।२५।।२।।

citrātmaśaktisamudāyamayo 'yam ātmā
sadyaḥ praṇaśyati nayekṣaṇakhaṇḍyamānaḥ /
tasmād akhaṇḍam anirākṛtakhaṇḍam ekam
ekāntaśāntam acalaṃ cid ahaṃ maho'smi //cha//25//II//cha//

This soul is a place in which different powers come together. But it is dissected when viewed exclusively from (one) point of view (or another), and is thus immediately destroyed. Therefore (one should think to himeself). "I am that totally tranquil and immovable light of pure consciousness. I am one and indivisible, (and yet) the multiplicity of aspects is not eliminated (in me)." (25) [50] II

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1. This verse is identical with *Samayasārakalaśa* 270

III

[वसन्ततिलका वृत्तम्]

मार्गावताररसनिर्भरभावितस्य योऽभूत् तवाविरतमुत्कलिकाविकाशः ।
तस्य प्रभोऽद्भुतविभूतिपिपासितानामस्माकमेककलयाऽपि कुरु प्रसादम् ॥१॥

mārgāvatārarasanirbharabhāvitasya
yo 'bhūt tavāviratam utkalikāvikāśaḥ /
tasya prabho 'dbhutavibhūtipipāsitānām
asmākam ekakalayā 'pi kuru prasādam //1//

O Lord! when you entered upon the path of liberation, you were filled with constant joy and with the blossoming (i.e. the fulfilment) of your desires. Favor with even a small portion of that bliss those of us who, after (witnessing) your majesty, are thirsty (to achieve such a state).(1) [51]

दृग्बोधमात्रमहिमन्यपहाय मोहव्यूहं प्रसह्य समये भवनं भवंस्त्वम् ।
सामायिकं स्वयमभूद्भगवन्समग्रसावद्ययोगपरिहारवतः समन्तात् ॥२॥

dṛgbodhamātramahimanyapahāya moha-
vyūhaṃ prasahya samaye bhavanaṃ bhavaṃs tvam /
sāmāyikaṃ svayam abhūd bhagavan samagra-
sāvadyayogaparihāravataḥ samantāt //2//

O Blessed One! *Sāmāyika* is (defined as) being (established) in one's true self, (the self) whose glory is nothing but that pure intuition and knowledge which are attained by forcefully destroying the array of delusions. Because you had totally relinquished evil activities of every type, you became the embodiment of *sāmāyika.* (2) [52]

अत्यन्तमेतमितरेतरसव्यपेक्षं त्वं द्रव्यभावमहिमानमबाधमानः ।
स्वच्छन्दभावगतसंयमवैभवोऽपि स्वं द्रव्यसंयमपथे प्रथमं न्ययुङ्क्थाः ॥३॥

atyantam etam itaretarasavyapekṣaṃ
tvaṃ dravyabhāvamahimānam abādhamānaḥ
svacchandabhāvagatasaṃyamavaibhavo'pi
svaṃ dravyasaṃyamapathe prathamaṃ nyayuṅkthāḥ //3//

Although you were (already) endowed with internal control, which is independent (of external formalities, such as becoming a monk, etc.), you still established yourself at first in the path of external control [*dravya-saṃyama*]. Thus, you did not invalidate the importance of the absolute interdependence of internal and external control. (3) [53]

विश्रान्तरागरुषितस्य तपोऽनुभावादन्तर्बहिः समतया तव भावितस्य ।
आसीद्बहिर्द्वयमिदं सदृशं प्रमेयमन्तर्द्वयोः परिचरः सदृशः प्रमाता ।।४।।

viśrāntarāgaruṣitasya tapo'nubhāvād
antarbahiḥ samatayā tava bhāvitasya /
āsīd bahir dvayam idaṃ sadṛśaṃ prameyam
antardvayoḥ paricaraḥ sadṛśaḥ pramātā//4//

Through the majesty of your austerities, both attachment and aversion were pacified. (Thus) you realized equanimity, internal as well as external. The two passions (i.e. attachment and aversion) became (for you) like (ordinary) external objects, and you knew them internally as you would any object (i.e. they were no longer afflictions or influences, but simply objects of perception). (4) [54]

मोहोदयस्खलितबुद्धिरलब्धभूमिः पश्यन् जनो यदिह नित्य बहिर्मुखोऽयम् ।
शुद्धोपयोगदृढभूमिमितः समन्तादन्तर्मुखस्त्वमभवः कलयंस्तदेव ।।५।।

mohodayaskhalitabuddhir alabdhabhūmiḥ
paśyan jano yad iha nityabahirmukho'yam
śuddhopayogadṛḍhabhūmimitaḥ samantād
antarmukhas tvam abhavaḥ kalayaṃs tad eva //5//

A person who, even when he has contemplated that (true self), continues with his face turned outward (i.e. does not terminate his involvement with external objects), will, his intelligence (thus) vitiated by the rising of cheracter-deluding karmas, fail to attain the higher stages (of pure consciousness). You (on the other hand), having perceived that same self, turned completely inward, and thus attained the firm stage of pure consciousness (from which there is no falling back). (5) [55]

शुद्धोपयोगरसनिर्भरबद्धलक्ष्यः साक्षाद्भवन्नपि विचित्रतपोऽवगूर्णः [1]।
बिभ्रत्क्षयोपशमजाश्चरणस्य शक्तीः स्वात्मान्तरं त्वमगमः प्रगलत्कषायः ।।६।।

1. उद्यत:

śuddhopayogarasanirbharabaddhalakṣyaḥ
sākṣād bhavann api vicitratapo 'vagūrṇaḥ /
bibhrat kṣayopaśamajāś caraṇasya śaktīḥ
svātmāntaraṃ tvam agamaḥ pragalat kaṣāyaḥ //6//

Although fully immersed in the direct experience of the bliss of pure consciousness, you continued to actively engage in various activities. (Thus), bearing the powers of pure conduct [*caraṇa*] which arose from the destruction-*cum*-subsidence [*kṣayopaśama*] (of the character-deluding karmas), you, with passions dissoved, realized the true nature of your self (6) [56]

वेद्यस्य विष्वगुदयावलिकाः स्खलन्तीर्मत्वोल्लसन् द्विगुणिताद्भुतबोधवीर्यः ।
गाढं परीषहनिपातमनेकवारं प्राप्तोऽपि मोहमगमो न न कातरोऽन्तः ॥७॥

vedyasya viṣvag udayāvalikāḥ skhalantīr
matvollasan dviguṇitādbhutabodhavīryaḥ /
gāḍhaṃ parīṣahanipātam anekavāraṃ
prāpto 'pi moham agamo na na kātaro 'ntaḥ //7//

Although repeatedly beset by severe afflictions (*parīṣaha*), you were neither confused nor disheartened. (Rather) your marvelous courage and insight were doubled, and you rejoiced at the thought that the aggregates of the painyielding [*vedanīya*] karmas, having thus been ripened to fruition, were extensively falling away from the soul. (7) [57]

अस्न(श्न)न् भवान्निजनिकाचितकर्मपाकमेकोऽपि धैर्यबलवर्धिततुङ्गचित्तः ।
आसीन्न काहल इहास्खलितोपयोगगाढग्रहादगणयन् गुरुदुःखभारम् ॥८॥

as(ś)nan bhavān nijanikācitakarmapākam
eko 'pi dhairyabalavardhitatuṅgacittaḥ /
āsīn na kāhala ihāskhalitopayoga-
gāḍhagrahād agaṇayan guruduḥkhabhāram //8//

You held fast to your imperturbable pure consciousness, and thus paid no heed to even the most painful burdens. Nor did you become dismayed [*kāhala*] even when, all alone, you experienced the fruits of the unalterable [*nikācita*] karmas (i.e. those which cannot be shed until their results have been realized). This increased your fortiude and vigour and rendered your heart even more noble. (8) [58]

उद्दामसंयमभरोद्वहनेऽप्यखिन्नः सन्नह्य दुर्जयकषायजयार्थमेकः ।
बोधास्त्रतैक्ष्ण्यकरणाय सदैव जाग्रद्देव श्रुतस्य विषयं सकलं व्यचैषीः ॥९॥

uddāmasaṃyamabharodvahane 'py akhinnaḥ
sannahya durjayakaṣāyajayārtham ekaḥ /
bodhāstrataikṣṇyakaraṇāya sadaiva jāgrad
deva śrutasya viṣayaṃ sakalaṃ vyacaiṣīḥ //9//

O Lord! Unwearied even by adhering to the most stringent restraints (on the senses, etc.), you (stood) all alone, girded, for the purpose of (achieving) victory over the formidable passions. Remaining constantly mindful in order to sharpen the weapon of insight, you reflected upon the entire range of the scriptures. (9) [59]

यद्द्रव्यपर्ययगतं श्रुतबोधशक्त्याभीक्ष्ण्योपयोगमयमूर्त्तिरतर्कयस्त्वम् ।
आक्रम्य तावदपवादतराधिरूढशुद्धैकबोधसुभगं स्वयमन्वभूः स्वम् ॥१०॥

yad dravyaparyayagataṃ śrutabodhaśaktyā-
bhīkṣṇyopayogamayamūrtir atarkayas tvam /
ākramya tāvad apavādatarādhirūḍha-
śuddhaikabodhasubhgaṃ svayam anvabhūḥ svam //10//

(Prior to attaining enlightenment), you, truly embodying constant mindfulness and employing scriptural knowledge, reflected on the self, which comprises both substance and modifications. (10) [60]

तीव्रैस्तपोभिरभितस्तव देव नित्यं दूरान्तरं रचयतः पुरुषप्रकृत्योः ।
प्राप्तः क्रमात् कुशलिनः परमप्रकर्षं ज्ञानक्रियाव्यतिकरेण विवेकपाकः ॥११॥

tīvrais tapobhir abhitas tava deva nityaṃ
dūrāntaraṃ racayataḥ puruṣaprakṛtyoḥ /
prāptaḥ kramāt kuśalinaḥ paramaprakarṣaṃ
jñānakriyāvyatikareṇa vivekapākaḥ//11//

O Lord! You have, through (practicing) manifold severe austerities, constantly maintained great separation between your self and the karmas. Skilful, you (came to) possess consummate discriminatory insight; (that insight) attained gradually to perfection by the union of knowledge and conduct, (11) [61]

श्रेणीप्रवेशसमये त्वमथाप्रवृत्तं कुर्वन् मनाक्करणमिष्टविशिष्टशुद्धिः ।
आरूढ एव दृढवीर्यचपेटितानि निर्लोठयन् प्रबलमोहबलानि विष्वक् ॥१२॥

śreṇīpraveśasamaye tvam athāpravṛttaṃ
kurvan manāk karaṇam iṣṭaviśiṣṭaśuddhiḥ/
ārūḍha eva dṛḍhavīryacapeṭitāni
nirloṭhayan prabalamohabalāni viṣvak//12//

When, desirous of (the superior mode of purity [*kṣapaṇa-śreṇi*], you climbed) the ladder (of spiritual progress), you straightaway initiated (the process of) *athāpravṛttakaraṇa.* No sooner had you mounted (the ladder) than the powerful forces of the deluding karmas were beaten back by your resolute assault, and were everywhere thrown down. (12) [62]

कुर्वन्नपूर्वकरणं परिणामशुद्धया पूर्वादनन्तगुणया परिवर्त्तमानः ।
उत्तेजयन्नविरतं निजवीर्यसारं प्राप्तोऽसि देव परमं क्षपणोपयोगम् ॥१३॥

kurvann apūrvakaraṇaṃ pariṇāmaśuddhyā
pūrvād anantaguṇayā parivarttamānaḥ /
uttejayann aviratam nijavīryasāram
prāpto 'si deva paramaṃ kṣapaṇopayogam //13//

O Lord! Transformed (by this process), you developed a state of consciousness infinitely more pure than the previous one, and you initiated the process called *apūrvakaraṇa.* Continuously increasing your essential power, you arrived at that supreme consciousness which annihilates (karmas). (13) [63]

प्राप्याऽनिवृत्तिकरणं करणानुभावान्निर्गालयन् झगिति बादरकर्म्मकिट्टम् ।
अन्तर्विशुद्धिविकसन्सहजा(ज)स्वभावो जातः प्रभो क्वचिदपि प्रकटप्रकाशः ॥१४॥

prāpyā'nivṛttikaraṇaṃ karaṇānubhāvān
nirgālayan jhagiti bādarakarmmakiṭṭam /
antarviśuddhivikasan sahajā(a)svabhāvo
jātaḥ prabho kvacid api prakaṭaprakāśaḥ //14//

O Lord! You then arrived at (the state of) *anivṛttikaraṇa*, and, through the majesty of that state, the dirt of the gross passions was instantaneously destroyed. With (this) internal purity, you approached your innate nature, and thus manifested the brilliance of your (inner) light. (14) [64]

स्वं सूक्ष्मकिट्टहठघट्टनयाऽवशिष्टलोभाणुकैककणचिक्कणमुत्कयंस्त्वम् ।
आलम्ब्य किञ्चिदपि सूक्ष्मकषायभावं जातः क्षणात् क्षपितकृत्स्नकषायबन्धः ॥१५॥

svaṃ sūkṣmakiṭṭahaṭhaghaṭṭanayā 'vaśiṣṭa-
lobhāṇukaikakaṇacikkaṇam utkayaṃs tvam/
ālambya kiñcid api sūkṣmakaṣāyabhāvaṃ
jātaḥ kṣaṇāt kṣapitakṛtsnakaṣāyabandhaḥ //15//

The subtle forms of dirt were forcefully destroyed; thus, only the unctuous residue of attachment remained. Aspiring to get rid of that as well, you rested for awhile in the state of subtle passion (i.e. the tenth *guṇasthāna*, called *sūkṣma-sāmparāya*); and instantly you became one who has snapped the bonds of all passions. (15) [65]

उद्वम्य मांसलमशेषकषायकिट्टमालम्ब्य निर्भरमनन्तगुणा विशुद्धीः ।
जातोऽस्यसंख्यशुभसंयमलब्धिधामसोपानपङ्क्तिशिखरैकशिखामणिस्त्वम् ॥१६॥

udvamya māṃsalam aśeṣakaṣāyakiṭṭam
āḷambya nirbharam anantaguṇā viśuddhīḥ/
jāto 'sy asaṃkhyaśubhasaṃyamalabdhidhāma-
sopānapaṅktiśikharaikaśikhāmaṇis tvam //16//

Depending entirely upon the infinitely expanded purity (of your self), you ejected the thickly-layered dirt of passion, leaving no residue. Thus you became the unparalleled crest-jewel (adorning) the summit of the staircase that leads to the stage in which immeasurably pure conduct is gained. (16) [66]

शब्दार्थसंक्रमवितर्कमनेकधावस्पृष्ट्या तदास्थितमनास्त्वमसंक्रमोऽभूः ।
एकाग्ररुद्धमनसस्तव तत्र चित्तग्रन्थौ स्फुटत्युदितमेतदनन्ततेजः ॥१७॥

śabdārthasaṅkramavitarkam anekadhāva-
spṛṣṭyā tadāsthitamanās tvam asaṅkramo 'bhūḥ
ekāgraruddhamanasas tava tatra citta-
granthau sphuṭaty uditam etad anantatejaḥ //17//

Because of having recourse (in the past) to scriptural knowledge, with its shiftings of words and meanings, your heart dwelt upon such knowledge (which characterizes the first *śukladhyāna*). (But now, having destroyed the passions), you became free from all "shiftings." When your mind became fixed on a single object, the knots of your heart were cut; and in that (very state, i.e. the *kṣīṇamohaguṇasthāna*) arose your infinite knowledge. (17) [67]

साक्षादसंख्यगुणनिर्जरणसृजस्त्वमन्ते भवन् क्षपितसंहतघातिकर्म्मा ।
उन्मीलयन्नखिलमात्मकलाकलापमासीरनन्तगुणशुद्धिविशुद्धतत्त्वः ॥१८॥

sākṣād asṃkhyaguṇanirjaraṇasṛajas tvam
ante bhavan kṣapitasaṃhataghātikarmā/
unmilayann akhilam ātmakalākalāpam
āsīr anantaguṇaśuddhiviśuddhatattvaḥ //18//

Being at the summit of that process in which there occur countlessly multiplied [*asaṅkhyātaguṇa*] dissociations of karmas (from the soul), you simultaneously annihilated the (four) destructive [*ghāti*] karmas; manifesting the entire collection of shining qualities of the soul, you became one whose nature has achieved (the state of) magnified purity. (18) [68]

एतत्ततःप्रभृति शान्तमनन्ततेज उत्तेजितं सहजवीर्यगुणोदयेन ।
यस्यान्तरुन्मिषदनन्तमनन्तरूपसंकीर्णपूर्णमहिम प्रतिभाति विश्वम् ।।१९।।

etat tataḥprabhṛti śāntam anantateja
uttejitaṃ sahajavīryaguṇodayena /
yasyāntarunmiṣad anantam anantarūpa-
saṃkīrṇapūrṇamahima pratibhāti viśvam //19//

From (the time of attaining) that (state) onwards, your (innate) quality of "energy" [*vīrya*] was fully perfected. It (seemed to) brighten (even further) the peaceful and infinitely shining light which illuminated the immeasurably glorious universe; (bathed in that light), the infinitely variegated forms (of this universe) were made manifest. (19) [69]

योगान् जिघांसुरपि योगफलं जिघृक्षुः शेषस्य कर्मरजसः प्रसभं क्षयाय ।
आस्फोटयन्नतिभरेण निजप्रदेशांस्त्वं लोकपूरमकरोः क्रमजृम्भमाणः ।।२०।।

yogān jighāṃsur api yogaphalaṃ jighṛkṣuḥ
śeṣasya karmarajasaḥ prasabhaṃ kṣayāya /
āsphoṭaynn atibhareṇa nijapradeśāṃs-
tvaṃ lokapūram akaroḥ kramajṛmbhamāṇaḥ //20//

Aspiring to reap the fruits of yoga (i.e. spiritual discipline), and also desiring the cessation of all yogas (i.e. vibrations of body, speech and mind), you gradually expanded your soul in order to forcibly eradicate the remaining dust of the (three *ghātiyā*) karmas. You accompanied this (eradication) by extending the dimensions (of your soul) with great speed until the soul's "space-points" (*ātma-pradeśa*) filled the entire universe. (20) [70]

पश्चादशेषगुणशीलभरोपपन्नः शैलेशितां त्वमधिगम्य निरुद्धयोगः ।
स्तोकं विवृत्य परिवर्त्य झगित्यनादिसंसारपर्ययमभूज्जिन सादिसिद्धः ।।२१।।

paścād aśeṣaguṇaśīlabharopapannaḥ
śaileśitām tvam adhigamya niruddhayogaḥ /
stokaṃ vivṛtya parivartya jhagity anādi-
saṃsāraparyayam abhūj jina sādisiddhaḥ //21//

O Jina! (Immediately) thereafter, endowed with the entire range of excellent qualities and virtues, and possessing mastery of perfect conduct, you (became) one in whom all vibrations [*yoga*] had ceased. Having remained in that state (i. e. the fourteenth *guṇasthāna*) only briefly, you abandoned in a flash the beginningless cycle of mundane states and attained the state of a "Perfected Being," (a state) which has a beginning (but no end). (21) [71]

सम्प्रत्यनन्तसुखदर्शनबोधवीर्यसंभारनिर्भरभृतामृतसारमूर्त्तिः ।
अत्यन्तमायततमं गमयन्नुदर्कमेको भवान् विजयतेऽस्खलितप्रतापः ॥२२॥

samprty anantasukhadarśanabodhavīrya-
sambhāranirbharabhṛtāmṛtasāramūrtiḥ /
atyantam āyatatamaṃ gamayann udarkam
eko bhavān vijayate 'skhalitapratāpaḥ //22//

In that (perfected) state, alone (i. e. isolated from karmas), endowed with infinite bliss, intuition, knowledge, and energy, and embodying the essence of immortality, you remain, with unfailing majesty, victorious throughout the infinite future. (22) [72]

कालत्रयोपचितविश्वरसातिपानसौहित्यनित्यमुदिताद्भुतबोधदृष्टिः ।
उत्तेजिताचलितवीर्यविशालशक्तिः शश्वद्भवाननुपमं सुखमेव भुङ्क्ते ॥२३॥

kālatrayopacitaviśvarasātipāna-
sauhityanityamuditādbhutabodhadṛṣṭiḥ /
uttejitācalitavīryaviśālaśaktiḥ
śaśvad bhavān anupamaṃ sukham eva bhuṅkte //23//

Your wondrous vision, (i. e. your) knowledge, is perennially happy as it drinks in (its) ambrosia, (namely) the entire range of objects, extending over the three times. With the vast, unfailing power of your fully developed energy, you eternally enjoy nothing but incomparable bliss. (23) [73]

संक्रामसीव लिखसीव विकर्षसीव [संकर्ष]सीव पिबसीव बलेन विश्वम् ।
उद्दामवीर्यबलगर्वितदृग्विकाशलीलायितैर्दिशि दिशि स्फुटसीव देव ॥२४॥

saṃkrāmasīva likhasīva vikarṣasīva
[saṃkarṣa]sīva pibasīva balena viśvam /
uddāmavīryabalagarvitadṛgvikāśa-
līlāyitair diśi diśi sphuṭasīva deva //24//

O Lord! It is as though you have forcibly moved the entire universe (into the light of your knowledge, or as though you have) engraved it

there, dragged it in (and) chewed it, drunk it down. Your expanded knowledge, possessing the assurance that results from the formidable power of your energy, sports about (the universe); (thus) you seem to manifest yourself in all directions. (24) [74]

देव स्फुट स्वयमिमं मम चित्तकोशं प्रस्फोटय स्फुटय विश्वमशेषमेव ।
एष प्रभो प्रसभजृम्भितचिद्विकाशहासैर्भवामि किल सर्वमयोऽहमेव ।।२५।।छ।।३।।

deva sphuṭa svayam imaṃ mama cittakośam
prasphoṭaya sphuṭaya viśvam aśeṣam eva /
eṣa prabho prasabhajṛmbhitacidvikāśa-
hāsair bhavāmi kila sarvamayo 'ham eva//25// cha //III//

O Lord! Blaze forth and illuminate this variegated treasure of mine (i. e. my soul), (as well as) the entire world. By means of this (illumination), may I too become an omniscient being, (one) whose consciousness has irresistably bloomed and expanded. (25) [75] III

IV

[वंशस्थ वृत्तम्]

सदोदितानन्तविभूतितेजसे स्वरूपगुप्तात्ममहिम्नि दीप्यते ।
विशुद्धदृग्बोधमयैकचिद्भृते नमोऽस्तु तुभ्यं जिन विश्वभासिने ।।१।।

sadoditānandavibhūtitejase
svarūpaguptātmamahimni dīpyate /
viśuddhadṛgbodhamayaikacidbhṛte
namos'tu tubhyaṃ jina viśvabhāsine //1//

O Jina! Salutations to you who are endowed with the majesty of fully risen, everlasting, infinite glory, (to you) who shines with the unfathomable magnificence of your own true nature, who possesses consciousness that is purely intuition and knowledge, and who illuminates the entire universe. (1) [76]

अनादिनष्टं तव धाम यद्बहिस्तदद्य दृष्टं त्वयि संप्रसीदति ।
अनेन नृत्याम्यहमेष हर्षतश्चिदङ्गहारैः स्फुटयन् महारसम् ।।२।।

anādinaṣṭaṃ tava dhāma yad bahis
tad adya dṛṣṭaṃ tvayi saṃprasīdati /
anena nṛtyāmy aham eṣa harṣataś
cidaṅgahāraiḥ sphuṭayan mahārasam//2//

That inner light of yours, which has been lost (to us) since beginningless time, is today externally (visible) [*bahiḥ*] (in the *samavasaraṇa*) and (so) is seen through your grace. Therefore, I dance joyfully, manifesting great happiness [*mahārasa*] with the leaps and bounds [*aṅgahāra*] of (my) consciousness. (2) [77]

इदं तवोदेति दुरासदं महः प्रकाशयद्विश्वविसारिवैभवम् ।
उदञ्च्यमानं सरलीकृतात्म[भिः] स्वभावभावैर्निजतत्त्ववेदिभिः ।।३।।

idaṃ tavodeti durāsadaṃ mahaḥ
prakāśayad viśvavisārivaibhavaṃ /
udañcyamānaṃ saralīkṛtātma[bhiḥ]
svabhāvabhāvair nijatattvavedibhiḥ //3//

Here (in the *samavasaraṇa*) your unparalleled light rises and your all-pervading majesty shines forth. This (majesty) is worshipped by those who know their inner selves, who have attained their natural state, and whose souls have become "straight" (i. e. free from wrong views). (3) [78]

इमाः स्वतत्त्वप्रतिबद्धसंहृताः समुन्मिषन्त्यश्चितिशक्तयः स्फुटाः ।
स्वयं त्वयानन्त्यमुपेत्य धारिता न कस्य विश्वेस(श) दिशन्ति विस्मयम् ॥४॥

imāḥ svatattvapratibaddhasaṃhṛtāḥ
samunmiṣantyaś citiśaktayaḥ sphuṭāḥ /
svayaṃ tvayānantyam upetya dhāritā
na kasya viśves(ś)a diśanti vismayam //4//

O Lord of the World! Who could fail to be astonished by the powers that you wield, powers which have by themseles reached the state of infinity, which, fully manifest, shine in (your) consciousness, and which are brought together and united in your own being! (4) [79]

स्ववैभवस्य ह्यनभिज्ञतेजसो य एव नु[ः] संप्रति भाससे पशोः ।
स एव विज्ञानघनस्य कस्यचित् प्रकाशमेकोऽपि वहस्यनन्तताम् ॥५॥

svavaibhavasya hy anabhijñatejaso
ya eva nu[ḥ] sa pratibhāsase paśoḥ/
sa eva vijñānaghanasya kasyacit
prakāśam eko 'pi vahasy anantatām //5//

Only to the extremist (i. e. the *ekāntavādin*, here called "*paśu*"), unaware of the (true) majesty (and nature) of the soul, do you appear as being (merely) one (i. e. as absolutely without modifications). But to one who is rich in discriminatory insight, the infinitude (of your forms) is evident even though you are (simultaneously) one. (5) [80]

वहन्त्यनन्तत्वममी तवान्वया अमी अनन्ता व्यतिरेककेलयः ।
त्वमेकचित्पूरचमत्कृतैः स्फुरंस्तथाऽपि देवैक इवावभाससे ॥६॥

vahanty anantatvam amī tavānvayā
amī anantā vyatirekakelayaḥ /
tvam eka citpūracamatkṛtaḥ sphuraṃs
tathā 'pi devaika ivāvabhāsase //6//

O Lord! Your qualities are continuous and infinite; the series of (their) scontinuous modes are also infinite. Nevertheless (i. e. in spite of having

such qualities), you appear (from the point of view of substance) to be one, shining with the marvelous unity of consciousness. (6) [81]

आसीमसंवर्द्धितबोधवल्लरीपिनद्धविश्वस्य तवोल्लसन्त्यमी ।
प्रकाममन्तर्मुखक्लृप्तपल्लवाः स्वभावभावोच्छलनैककेलयः ॥७॥

āsīmasaṃvardhitabodhavallarī
pinaddhaviśvasya tavollasanty amī /
prakāmam antarmukhaklṛptapallavāḥ
svabhāvabhāvocchalanaikakelayaḥ //7//

Your knowledge has grown, like a creeper, beyond all boundaries, and has pervaded the entire universe. (And yet, at the same time), that knowledge is turned inward in the singular activity of realizing (your) own nature, and [*that*] activity very greatly glorifies you. (7) [82]

अमन्दबोधानिलकेलिदोलितं समूलमुन्मूलयतोऽखिलं जगत् ।
तवेदमूर्जा(र्ज)स्वलमात्मखेलितं निकाममन्दोलयतीव मे मनः ॥८॥

amandabodhānilakelidolitaṃ
samūlam unmūlayato 'khilaṃ jagat /
tavedam ūrjā(a)svalam ātmakhelitaṃ
nikāmam andolayatīva me manaḥ //8//

You have uprooted this entire universe (i. e. the mundane modes of the soul), (a universe that had already been) shaken by the gusts of wind which are your infinite knowledge. This mighty self-display (*ātma-kelita*) of yours greatly moves my heart. (8) [83]

अगाधधीरोद्धतदुर्द्धरं भरात् तरङ्गयन् वल्गसि बोधसागरम् ।
यदेककल्लोलमहाप्लवप्लुतं त्रिकालमालार्पितमीक्ष्यते जगत् ॥९॥

agādhadhīroddhatadurddharaṃ bharāt
taraṅgayan valgasi bodhasāgaram /
yad ekakallolamahāplavaplutaṃ
trikālamālārpitam īkṣyate jagat //9//

This universe, extending, together with its modes, over the three times, is seen to be like a mere ripple merged into a tremendous flood (relative to your omniscience). You move to and fro, leaping swiftly over the waves of this unfathomable, profound, mighty, and irresistible ocean of knowledge. (9) [84]

विशिष्टवस्तुत्वविविक्तसम्पदो मिथः स्खलन्तोऽपि परात्मसीमनि ।
अमी पदार्थाः प्रविशन्ति धाम ते चिदग्निनीराजनपावनीकृताः ।।१०।।

viśiṣṭavastutvaviviktasampado
mithaḥ skhalanto 'pi parātmasīmani |
amī padārthāḥ praviśanti dhāma te
cidagninīrājanapāvanīkṛtāḥ ||10||

These (infinite) objects (both animate and inanimate) are purified by the holy fire of your pure consciousness (i. e. are perceived without accompanying passion or grasping), (and thus) enter the abode (of your knowledge). Although these objects are inextricably intertwined (by being known simultaneously), it is nevertheless the case that, being endowed with specific individuality, they are distinguished in thats upreme limit (i. e. your pure consciousness). (10) [85]

परस्परं संवलितेन दीव्यतासमुन्मिषन्भूतिभरेण भूयसा ।
त्वमेकधर्मावहिताचलेक्षणैरनेकधर्मा कथमीक्ष्यसेऽक्षरः ।।११।।

parasparaṃ saṃvalitena dīvyatā
samunmiṣan bhūtibhareṇa bhūyasā |
tvam ekadharmāvahitācalekṣaṇair
anekadharmā katham īkṣyase 'kṣaraḥ ||11||

You are endowed with manifold (and apparently incompatible) qualities, and yet you are not divisible (i. e. you remain unified as a substance). You blaze forth the extremely rich and shining qualities (e. g. intuition, knowledge, bliss, energy) that are mutually well-integrated (within you). How can one who is thus endowed with many *dharmas* be (correctly) perceived by those (extremists) who have fixed their gaze on only one point? (11) [86]

अनन्तभावावलिका स्वतोऽन्यतः समस्तवस्तुश्रियमभ्युदीयते ।
जडात्मनस्तत्र न जातु वेदना भवान् पुनस्तां विचिनोति कार्त्स्न्यतः ।।१२।।

anantabhāvāvalikā svato'nyataḥ
samastavastuśriyam abhyudīyate |
jaḍātmanas tatra na jātu vedanā
bhavān punas tāṃ vicinoti kārtsnyataḥ ||12||

There arise in all things, without exception, series of infinite modes; these depend upon the (cooperation of the) material (i. e. inherent) causes and the efficient (i. e. external) causes. The ignorant soul never has any

awareness of this (fact); but you comprehend these modes in their totality. (12) [87]

न ते विभक्तिं विदधाति भूयसी मिथो विभक्ताऽप्यपवादसंहृतिः ।
सुसंहितद्रव्यमहिम्नि पुष्कले महोर्मिमालेव निलीयतेऽम्बुधौ ॥१३॥

na te vibhaktiṃ vidadhāti bhūyasī
mitho vibhaktā'apy apavādasaṃhatiḥ /
susaṃhitadravyamahimni puṣkale
mahormimāleva nilīyate 'mbudhau //13//

Even very large collections of words - inadequate as they are - mutually arranged in (all possible) combinations, are not able to bring out the distinctions of your infinite aspects. As a series of waves, however huge, merges and disappears in the ocean, so are these words (lost) in relation to the majesty of the substance (i. e. your soul), (which is) fully integrated (with its qualities and aspects). (13) [88]

विभो विधानप्रतिषेधनिर्मितां स्वभावसीमानममूमलङ्घयन् ।
त्वमेवमेकोऽयमशुक्लशुक्लवन्न जात्वपि द्वयात्मकतामपोहसि ॥१४॥

vibho vidhānapratiṣedhanirmitāṃ
svabhāvasīmānam amūm alaṅghayan /
tvam evam eko'yam aśuklaśuklavan
na jātvapi dvyātmakatām apohasi //14//

O Omniscient One! You alone (among teachers) do not transgress the natural boundary (of reality), whose law is (that all things embody both) the positive and negative aspects. You never abandon the (doctrine of) essential duality, as (seen in the example of) black and white (i.e. "black" is white relative to something blacker, and "white" is black relative to something whiter). (14) [89]

भवत्सु भावेषु विभाव्यतेऽस्तिता तथाऽभवत्सु प्रतिभाति वा(ना)स्तिता ।
त्वमस्तिनास्तित्वसमुच्चयेन नः प्रकाशमानो न तनोषि विस्मयम् ॥१५॥

bhavatsu bhāveṣu vibhāvyate'stitā
tathā'bhavatsu pratibhāti v(n)āstitā /
tvam astināstitvasamuccayena naḥ
prakāśamāno na tanoṣi vismayam //15//

Existence (of a substance) is perceived because of the arising of (new) states. Similarly, non-existence is perceived on account of (old) states disappearing. (Although) shining simultaneously with (both of) these (apparently contra-

अमी वहन्तो बहिरर्थरूपतां वहन्ति भावास्त्वयि बोधरूपताम् ।
अनन्तविज्ञानघनस्ततो भवान्न मुह्यति द्वेष्टि न रज्यते च न ॥२२॥

amī vahanto bahir artharūpatāṃ
vahanti bhāvās tvayi bodharūpatām /
anantavijñānaghanas tato bhavān
na muhyati dveṣṭi na rajyate ca na //22//

These objects possess their own froms, external (to the cognizing knowledge). But (when reflected) in your (pure consciousness), they assume the form of that very knowledge (i. e. they become modification of consciousness). (And yet) you (remain) one undivided mass of consciousness; hence there is neither delusion, aversion, nor attachment (in you) (22) [97]

यदेव बाह्यार्थघनावघट्टनं तवेदमुत्तेजनमीश तेजसः ।
[तदेव] निष्पीडननिर्भरस्फुटन्निजैकचित्कुड्मलहाससा(शा)लिनः ॥२३॥

yad eva bāhyārthaghanāvaghaṭṭanaṃ
tavedam uttejanam īśa tejasaḥ /
[tad eva] niṣpīḍananirbharasphuṭan
nijaikacitkuḍmalahāsas(ś)ālinaḥ //23//

O Lord ! The massive impact of external objects simply brightens the light of your knowledge; (for) you are endowed with the rich blooming of the bud of pure consciousness, which opens under the force (of external factors, as does the bud of a flower in response to wind, sunlight, etc.). (23) [98]

प्रमेयवैस(श)द्यमुदेति यद्बहिः प्रमातृवैस(श)द्यमिदं तदन्तरे ।
तथापि बाह्यावरतैर्न दृश्यते स्फुटः प्रकाशो जिनदेव तावकः ॥२४॥

prameyavais(ś)adyam udeti yad bahiḥ
pramātṛvais(ś)adyam idaṃ tad antare /
tathāpi bāhyāvaratair na dṛśyate
sphuṭaḥ prakāśo jinadeva tāvakaḥ //24//

O Lord Jina ! That crystal clearness which characterizes the external objects i. e. the knowables) is identical with the internal clarity of the knower (i. e. objects are seen exactly as they are). But this clear light of yours is not seen by those who are attached to external objects (i. e. those whose minds are not pure). (24) [99]

dictory) qualities, (i.e.) existence and non-existence, you do not produce any confusion in us (i.e. those who accept the *anekānta* doctrine). (15) [90]

उपैषि भावं त्वमिहात्मना भवन्नभावतां यासि परमा(परा)त्मनाऽभवत्(न्) ।
अभावभावोपचितोऽयमस्ति ते स्वभाव एव प्रतिपत्तिदारुणः ॥१६॥

upaiṣi bhāvaṃ tvaṃ ihātmanā bhavann
abhāvatāṃ yasi paramā(parā)tmanā'bhavat(n) /
abhāvabhāvopacito'yam asti te
svabhāva eva pratipattidāruṇaḥ //16//

You are in the state of existence (when seen) in terms of your own (substance [*dravya*], location [*kṣetra*], time [*kāla*], and modes [*bhāva*]). But you are in the state of non-existence (when seen) in terms of (these four aspects as they apply to) others. This (dual) nature of yours, partaking of both existence and non-existence, is indeed difficult to comprehend (for those who are ignorant of the *anekāntavāda*). (16) [91]

सदैक एवायमनेक ए[व] वा त्वमप्यगच्छन्नवधारणामिति ।
अबाधितं धारयसि स्वमञ्जसा विचारणार्हा न हि वस्तुवृत्तयः ॥१७॥

sadaika evāyam aneka e[va] vā
tvam apy agacchann avadhāraṇāṁ iti /
abādhitam dhārayasi svam añjasā
vicāraṇārhā na hi vastuvṛttayaḥ //17//

Without resorting to absolutist positions, such as (claiming that) this (soul) is eternally One, or (at the other extreme, claimig that it is) always many (i.e. momentary), you hold to the nature (of reality), unobstructed (by these false extremes). Indeed, the existence of things (as dual in nature) transcends all (such absolutist) speculation. (17) [92]

त्वमेकनित्यत्वनिखातचेतसा क्षणक्षयक्षोभितचक्षुषाऽपि च ।
न वीक्ष्यसे संकलितक्रमाक्रमप्रवृत्तभावोभयभारिवैभवः ॥१८॥

tvam ekanityatvanikhātacetasā
kṣaṇakṣayakṣobhitacakṣuṣā'pi ca /
na vīkṣyase saṃkalitakramākrama-
pravṛttabhāvobhayabhārivaibhavaḥ //18//

Those (extremists) whose minds are either fixed on unity or eternality (i. e. on substance) or are agitated by momentary annihilation (i. e. the modes) (both) fail to perceive you. For in you, well-integrated,

is the abundant wealth of (both) the sequentially appearing (modes) and the simultaneously active (qualities). (18) [93]

अपेलवः केवलबोधसम्पदा सदोदितज्योतिरजय्यविक्रमः ।
असौ स्वतत्त्वप्रतिपत्त्यवस्थितस्त्वमेकसाक्षी क्षणभङ्गसङ्गिनाम् ।।१९।।

apelavaḥ kevalabodhasampadā
sadoditajyotir ajayyavikramaḥ /
asau svatattvapratipattyavasthitas
tvam ekasākṣi kṣaṇabhaṅgasaṅginām //19//

You are perfect, because of the wealth of your omniscience [*kevalabodha*]; your strength is unconquerable (by ignorance) because of the eternally luminous light (of this omniscience). (Although cognizing the external objects), you are secure in your realized own-nature. you alone are the witness of both the momentary (modes) and the enduring (substance). (19) [94]

प्रकाशयन्नप्यतिशायिधामभिर्जगत् समग्रं निजविद्यलङ्कृतैः ।
विविच्यमानः प्रतिभासते भवान् प्रभो परस्पर्शपराङ्मुखः सदा ।।२०।।

prakāśayann apy atiśāyidhāmabhir
jagat samagraṃ nijavidyalaṅkṛtaiḥ /
vivicyamānaḥ pratibhāsate bhavān
prabho parasparśaparāṅmukhaḥ sadā //20//

O Lord ! You illuminate the whole universe with your supra-mundane brilliance. (And this briliance is even further) ornamented by the light of knowing your self. You refrain eternally from vitiating attachments to the objects known; you are seen to be one who is distinct (from these, though cognizing them). (20) [95]

परात् परावृत्तचिदात्मनोऽपि ते स्पृशन्ति भावा महिमानमद्भुतम् ।
न तावता दुष्यति तावकी चितिर्यतश्चितिर्या चितिरेव सा सदा ।।२१।।

parāt parāvṛttacidātmano'pi te
spṛśanti bhāvā mahimānam adbhutam /
na tāvatā duṣyati tāvaki citir
yataś citir yā citir eva sā sadā //21//

Although your pure consciousness has turned away from (the desire to know) all external objects, it (nevertheless) acquires the wondrous glory (of simultaneously cognizing them). This (cognizing) in no way defiles your pure consciousness, for that consciousness is ever the same. (21) [96]

तथा सदोऽन्ते जिनवीर्यसम्पदा प्रपञ्चयन् वैभवमस्मि तावकम् ।
यथा विचित्रा: परिकर्मकौशलात् प्रपद्यसे स्वादपरम्परा: स्वयम् ॥२५॥४॥छ॥

tathā sado'nte jina vīryasampadā
prapañcayan vaibhavam asmi tāvakam /
yathā vicitrāḥ parikarmakauśalāt
prapadyase svādaparamparāḥ svayam//25//IV//cha//

O Jina ! I describe your splendour to the best of my ability, (a splendour) seen in the holy assembly as you (sit and) enjoy the various forms of bliss attained through your skilfulness in means (i. e. those deeds which engender the Tirthaṅkara's majesty). (25) [100] IV

V

[वंशस्थवृत्तम्]

न वर्द्धसे यासि च सर्वतुङ्गतामसीमनिम्नोऽसि विभोऽनमन्नपि ।
अवस्थितोऽप्यात्ममहोहि(भि)रद्भुतैः समन्तविस्तारततोऽवभाससे ॥१॥

na varddhase yāsi ca sarvatuṅgatām
asīmanimno'si vibho'namann api /
avasthito pyātmamahoh(bh)ir adbhutaiḥ
samantavistāratato 'vabhāsase //1//

O Omniscient One ! You have ceased to grow (since you no longer have a body), and yet you attain the greatest height of all (by virtue of your omniscience). You bow to no one, and yet are a paragon of humility, (for you have destroyed all pride). You stand firm (in your own nature) and yet shine forth with your wonderful brilliance spreading and expanding in all directions (i. e. you know all objects). (1) [101]

अनाद्यनन्तक्रमचुम्बिवैभवप्रभावरुद्धाखिलकालविस्तरः ।
अयं निजद्रव्यगरिम्णि पुष्कले सुनिश्चलो भासि सनातनोदयः ॥२॥

anādyanantakramacumbivaibhava-
prabhāvaruddhākhilakālavistaraḥ /
ayaṃ nijadravyagarimṇi puṣkale
suniścalo bhāsi sanātanodayaḥ //2//

You have encompassed the entire expanse of time by the might of your (present) glory, (a glory) attained gradually from beginningless time and (now) eternal. (This point is made by way of contrast with the eternally present omniscience of *Īśvara* in the Pātañjalayoga school.) You are now absolutely immovable from the immense greatness of your own self; you shine with eternally rising splendour. (2) [102]

इदं तव प्रत्ययमात्रसत्तया समन्ततः स्यूतमपास्तविक्रियम् ।
अनादिमध्यान्तविभक्तवैभवं समग्रमेव श्रयते चिदच्छताम् ॥३॥

idaṃ tava pratyayamātrasattayā
samantataḥ syūtam apāstavikriyam /
anādimadhyāntavibhaktavaibhavaṃ
samagram eva śrayate cidacchatām //3//

Your consciousness is pervaded on all sides purely by cognition (and nothing else) ; it is free from all defiled modifications. (And) your greatness, devoid of (such) distinctions as beginning, middle, and end, consists wholly of the purity of that consciousness. (3) [103]

भवन्तमप्यात्ममहिम्नि कुर्वती किलार्थसत्ता भवतो गरीयसी ।
तथापि सालं विदि मज्जतीह ते यतोऽस्ति बोधाविषयो न किञ्चन ।।४।।

bhavantam apy ātmamahimni kurvatī
kilārthasattā bhavato garīyasi/
tathāpi sālaṃ vidi majjatīha te
yato 'sti bodhāviṣayo na kiñcana//4//

Although "universal existence" [*artha-sattā*] is bigger than you in that it applies (descriptively) to *everything* and (thus) encompasses even you in its majesty, even that ("universal existence") is seen to be well-contained within your omniscience. This is because there is nothing which is not the object of your knowledge. (4) [104]

समग्रशब्दानुगमाद्गभीरया जगद्ग्रसित्वाऽप्यभिधानसत्तया ।
त्वदच्छबोधस्थितया विडम्ब्यते नभस्थली प्रस्फुरितैकतारका ।।५।।

samagraśabdānugamād gabhirayā
jagad grasitvā' py abhidhānasattyā/
tvad acchabodhasthitayā viḍambyate
nabhasthalī prasphuritaikatārakā//5//

The profound "word-universal" [*abhidhāna-sattā*] applies to the totality of words and encompasses the entire universe. Nevertheless, it is contained in your pure knowledge and there appears like a ludicrously tiny star twinkling in the (vast) heavens. (5) [105]

विनैव विश्वं निजवस्तुगौरवाद्विभो भवन्मात्रतया प्रवृत्तया ।
न जातुचित् प्रत्ययसत्तया परः करम्ब्यते भाति तथापि चिन्मयः ।।६।।

vinaiva viśvaṃ nijavastugauravād
vibho bhavanmātratayā pravṛttayā/
na jātucit pratyayasattayā paraḥ
karambyate bhāti tathāpi cinmayaḥ//6//

O Omniscient One ! Your cognition exists and is made active by you alone, purely through the greatness of your own self ; it operates independent of the universe. Although this cognition is never intermingled with the other (i.e. with objects, these objects) nevertheless appear to be composed of consciousness. (6) [106]

न वार्थसत्ता पृथगर्थमण्डलीं विलङ्घ्य विस्फूर्जति कापि केवला ।
भवान् स्वयं सन्नखिलार्थमालिकां सदैव साक्षात्कुरुते चिदात्मना ।।७।।

na vārthasattā pṛthag arthamaṇḍalīṃ
vilaṅghya visphūrjati kāpi kevalā /
bhavān svayaṃ sann akhilārthamālikāṃ
sadaiva sākṣātkurute cidātmanā //7//

Moreover, the "universal existence" never appears isolated from or going beyond the limits of the multitude of objects in which it resides. (But) you directly perceive, by way of your self-which-is-consciousness, the totality of objects, (and yet you remain in) your own-being, (i.e. you remain One, separate from these objects, and thus you are greater than "universal existence"). (7) [107]

न शब्दसत्ता सह सर्ववाचकैर्विलङ्घयेत् पुद्गलतां कदाचन ।
तथापि तद्वाचकशक्तिरञ्जसा चिदेककोणे तव देव वल्गति ।।८।।

na śabdasattā saha sarvavācakair
vilaṅghayet pudgalatāṃ kadācana /
tathāpi tadvācakaśaktir añjasā
cidekakoṇe tava deva valgati//8//

(Similarly), the "word-existence" [*Śabda-sattā*], along with all the words in which it resides, does not transcend its material nature (i. e. words are composed of matter ; hence the "word-existence" is also material). Even so, o Lord, the power of expressing these words is indeed held within a small corner of your consciousness. (8) [108]

कुतोऽन्तरर्थो बहिरर्थनिह्नवे विनाऽन्तरर्थाद्बहिरर्थ एव न ।
प्रमेयशून्यस्य न हि प्रमाणता प्रमाणशून्यस्य न [हि] प्रमेयता ।।९।।

kuto'ntarartho bahirarthanihnave
vinā ntararthād bahirartha eva na /
prameyaśūnyasya na hi pramāṇatā
pramāṇaśūnyasya na [hi] prameyatā //9//

If one denies (the existence of) external objects, how then can there be internal reflection ? And without internal reflection, there cannot be any (knowledge of) external objects. Indeed, there can be no cognition (at all) for one (who asserts that the universe is) devoid of objects ; and in the absence of cognition, there can be no (way of ascertaining the presence of) objects. (9) [109]

न मानमेयस्थितिरात्मचुम्बिनी प्रसह्य बाह्यार्थनिषेधनक्षमा ।
वदन्ति बोधाकृतयः परिस्फुटं विनैव वाचा बहिरर्थमञ्जसा ॥१०॥

na mānameyasthitir ātmacumbinī
prasahya bāhyārthaniṣedhanakṣamā /
vadanti bodhākṛtayaḥ parisphuṭaṃ
vinaiva vācā bahirartham añjasā //10//

Since there is cognition and (the reflection of) objects within the soul, one cannot dogmatically deny (the existence of) external objects. Indeed, even without words, the object-images (reflected in the consciousness) clearly denote the (existence of these) external objects. (10) [110]

विनोपयोगस्फुरितं सुखादिभिः स्ववस्तुनिर्मग्नगुणैर्विभावितः ।
त्वमेकतामेषि समग्रवाचकं यथा विना वाचकवाच्यभावतः ॥११॥

vinopayogasphuritaṃ sukhādibhiḥ
svavastunirmagnaguṇair vibhāvitaḥ /
tvam ekatām eṣi samagravācakaṃ
yathā vinā vācakavācyabhāvataḥ //11//

You appear (to us) with your qualities — bliss, etc. — immersed in the self (i.e. no longer distinguishable), for there is no activity-impelled-by-will left within you. Thus you attain a unity like (that of) the term "existence" [*sat*], which denotes all things and yet is (itself) devoid of the relation of word and object. (11) [111]

क्रमापतद्भूरिविभूतिभारिणि स्वभाव एव स्फुरतस्तवानिस(श)म् ।
समं समग्रं सहभाविवैभवं विवर्त्तमानं परितः प्रकाशते ॥१२॥

kramāpatat bhūrivibhūtibhāriṇi
svabhāva eva sphuratas tavānis(ś)am /
samaṃ samagraṃ sahabhāvivaibhavaṃ
vivarttamānaṃ paritaḥ prakāśate//12//

You bear the immense wealth of the sequentially appearing modes, while (continuing to) shine in your own nature. And that splendour of yours, consisting of the simultaneously perfected qualities whose nature is contiunous transformation (with no essential change), casts its light in all directions. (12) [112]

क्रमाक्रमाक्रान्तविशेषनिह्नवादनंशमेकं सहजं सनातनम् ।
सदैव सन्मात्रमिदं निरङ्कुशं समन्ततस्त्वं स्फुटमीश पश्यसि ॥१३॥

kramākramākrāntaviśeṣanihnavād
anaṃśam ekaṃ sahajaṃ sanātanam /
sadaiva sanmātram idaṃ niraṅkuśaṃ
samantatas tvaṃ sphuṭam īśa paśyasi //13//

O Lord! By not paying attention to distinctions of sequentiality and non-sequentiality, you always see clearly, on every side, the mere existence which is One, partless, innate, eternal, and unobstructed. (13) [113]

प्रदेशभेदक्षणभेदखण्डितं समग्रमन्तश्च बहिश्च पश्यतः ।
समन्ततः केवलमुच्छलन्त्यमी अमूर्त्तमूर्त्ताः क्षणिकास्तवाऽणवः ॥१४॥

pradeśabhedakṣaṇabhedakhaṇḍitaṃ
samagram antaś ca bahiś ca paśyataḥ/
samantataḥ kevalam ucchalanty amī
amūrtamūrtāḥ kṣaṇikās tavāṇavaḥ//14//

These objects, (both) visible and formless, are divided into atoms and further divided in terms of their space-points and time-points. They simply sparkle (i.e. exert no influence) within your (omniscience), which cognizes both the internal (self) and the external (objects). (14) [114]

सतो निरंशात् क्रमशोंऽशकल्पनाद्विपश्चिमांशावधि बद्धविस्तराः ।
यथोत्तरं सौक्ष्म्यमुपागताः सदा स्फुरन्त्यनन्तास्तव तत्त्वभक्तयः ॥१५॥

tato niraṃśāt kramaśo'ṃśakalpanād
vıpaścimāṃśāvadhi baddhavistarāḥ /
yathottaraṃ saukṣmyam upāgatāḥ sadā
sphuranty anantās tava tattvabhaktayaḥ //15//

"Existence" [*sat*] is (itself)devoid of parts. But one may imagine parts in this great "existence," and gradually divide it to the furthest extent possible (i.e. into an infinity of parts). As he proceeds (in this dividing process), the (existents to which) "existence" (applies) become more and more subtle. Such infinite divisions of reality, (though incredibly subtle, are nevertheless) always illuminated by your knowledge. (15) [115]

अखण्डसत्ताप्रभृतीनि कार्त्स्न्यतो बहून्यपि द्रव्यविखण्डितानि ते ।
विशन्ति तान्येव रतानि तैर्विना प्रदेशशून्यानि पृथक् चकासति ।।१६।।

akhaṇḍasattāprabhṛtīni kārtsnyato
bahūny api dravyavikhaṇḍitāni te /
viśanti tāny eva ratāni tair vinā
pradeśaśūnyāni pṛthak cakāsati //16//

The entire range of objects, from the partless "existence" to the countless [*bahu*] divisions of the substances [*dravya*], enters your knowledge, and (these objects appear to) enjoy staying there (i. e. they are always known). These objects, although devoid of (their) space-points [*pradeśa*] (when reflected in your consciousness), nevertheless shine forth (there) with (their) individual separateness intact. (16) [116]

कृतावतारानितरेतरं सदा सतश्च सत्तां च चकासतः समम् ।
विचिन्वतस्ते परितस्सनातनं विभाति सामान्यविशेषसौहृदम् ।।१७।।

kṛtāvatārān itaretaraṃ sadā
sataś ca sattāṃ ca cakāsataḥ samam /
vicinvatas te paritaḥ sanātanaṃ
vibhāti sāmānyaviśeṣasauhṛdam //17//

Objects come into your knowledge always shining with both their (particular) existence and their mutually (dependent, i. e. universal) existence. Your knowledge, simultaneously cognizing (the dual nature of) such objects well-demonstrates your abiding friendship for both the universal and the particular (i. e. you always see both aspects of things). (17) [117]

मुहुर्मिथः कारणकार्यभावतो विचित्ररूपं परिणाममियतः ।
समग्रभावास्तव देव पश्यतो व्रजन्त्यनन्ताः पुनरप्यनन्तताम् ।।१८।।

muhur mithaḥ kāraṇakāryabhāvato
vicitrarūpaṃ pariṇāmam iryataḥ /
samagrabhāvās tava deva paśyato
vrajanty anantāḥ punar apy anantatām //18//

O Lord! All objects are constantly attaining to new and variegated modes, since they are (in a state of) mutual causality. The infinity of objects, when cognized by you, becomes an even higher order of infinity (because you know the infinite modes of each of these objects as well as the objects themselves). (18) [118]

अनन्तशो द्रव्यमिहार्थपर्ययैर्विदारितं व्यञ्जनपर्ययैरपि ।
स्वरूपसत्ताभरगाढयन्त्रितं समं समग्रं स्फुटतामुपैति ते ॥१९॥

anantaśo dravyam ihārthaparyayair
vidāritaṃ vyañjanaparyayair api /
svarūpasattābharagāḍhayantritaṃ
samaṃ samagraṃ sphuṭatām upaiti te //19//

A substance [*dravys*] is infinitely divided, in terms of the (numerous) modes acquired (both) through the intra-quality transformations [*arthaparyāya*] and through the spatial transformations [*vyañjanaparyāya*]. Even so, this [*dravya*] is firmly controlled by the force of (unified) existence which is its own nature. The substance (and its transformations) are simultaneously and totally illumined within you. (19) [119]

व्यपोहितुं द्रव्यमलं न पर्ययाः न पर्यया[न्] द्रव्यम पिव्यपोहते ।
त्यजेद्भिदां स्कन्धगतो न पुद्गलो न सत्पृथग्द्रव्यगमेकतां त्यजेत् ॥२०॥

vyapohituṃ dravyam alam na paryayā
na paryayā[n] dravyam api vyapohate /
tyajed bhidāṃ skandhagato na pudgalo
na sat pṛthag dravyagam ekatāṃ tyajet //20//

The modes cannot abandon (i. e. exist apart from) the substance; nor can the substance exist free of modes. The substance called "matter" takes the mode of an aggregate (of atoms); this (aggregate) does not exist separate from its parts. Nor can "universal existence" [*sattā*], (although) residing in particular objects, renounce its (essential) unity. (20) [120]

अभेदभेदप्रतिपत्तिदुर्गमे महत्यगाधाद्भुततत्त्ववर्त्मनि ।
समग्रसीमास्खलनादनाकुलास्तवैव विष्वग् विचरन्ति दृष्टयः ॥२१॥

abhedabhedapratipattidurgame
mahaty agādhādbhutatattvavartmani /
samagrasīmāskhalanād anākulās
tavaiva viṣvag vicaranti dṛṣṭayaḥ //21//

The path of reality is wonderful and extremely deep ; it is hard to traverse because of the (difficulty of attaining) knowledge of (both) unity and diversity. Only your teachings do not depart from the entire range of limits (i.e. from the true nature of things), and thus they can move unimpeded in (i. e. apply accurately to) all aspects (of reality). (21) (121)

अभिन्नभिन्नस्थितमर्थमण्डलं समक्षमालोकयतः सदाऽखिलम् ।
स्फुटस्तवात्माऽयमभिन्नसन्मयोऽप्यनन्तपर्यायविभिन्नवैभवः ॥२२॥

abhinnabhinnasthitam arthamaṇḍalaṃ
samakṣam ālokayataḥ sadā'khilam /
sphuṭas tavātmā 'yam abhinnasanmayo
'py anantaparyāyavibhinnavaibhavaḥ //22//

The entire aggregation of objects exists (i. e. is characterized both) as unity and as diversity. Your (soul), directly cognizing (this dual nature), is always vividly seen as endowed with the majesty of (both) infinite distinct modes and unified existence. (22) (122)

अनाकुलत्वादिभिरात्मलक्षणैः सुखादिरूपा निजवस्तुहेतवः ।
तवैककालं विलसन्ति पुष्कलाः प्रगल्भबोधज्वलिता विभूतयः ॥२३॥

anākulatvādibhir ātmalakṣaṇaiḥ
sukhādirūpā nijavastuhetavaḥ /
tavaikakālaṃ vilasanti puṣkalāḥ
pragalbhabodhajvalitā vibhūtayaḥ //23//

Your abundant glories, (such as) bliss, etc., are (all) manifested simultaneously. These are characterized by (such) own-marks as freedom from agitation, etc., and are the signs by (the presence of) which (one knows that his) own–nature has been attained. (Furthermore), they are perfect and illuminated by perfected knowledge. (23) [123]

समस्तमन्तश्च बहिश्च वैभवं निमग्नमुन्मग्नमिदं विभासयन् ।
त्वमुच्छलन्नैव पिधीयसे परैरनन्तविज्ञानघनौघघस्मरः ॥२४॥

samantam antaś ca bahiś ca vaibhavaṃ
nimagnam unmagnam idaṃ vibhāsayan /
tvam ucchalan naiva pidhīyase parair
anantavijñānaghanaughaghasmaraḥ //24//

You manifest your great splendour (in two ways) : internally, immersed within your self, and externally, being visible (in the holy assembly [*samavasaraṇa*]). Thus arising, you are never obscured by the external (objects) ; you destroy all clouds (of darkness) with your infinite knowledge. (24) [124]

नितान्तमिद्धेन तपोविशोषितं तथा प्रभो मां ज्वलयस्व तेजसा ।
यथैष मां त्वां सकलं चराचरं प्रधर्ष्य विष्वग् ज्वलयन् ज्वलाम्यहम् ॥२५॥छ॥५॥

nitāntamiddhena tapoviśoṣitaṃ
tathā prabho māṃ jvalayasva tejasā /
yathaiṣa māṃ tvāṃ sakalaṃ carācaraṃ
pragharṣya viṣvag jvalayan jvalāmy aham //25//cha//V//

O Lord ! I am dried up by austerities ! Kindle me with the overwhelming splendour of your light so that I will burst forth, forcefully illuminating you, myself, and the whole world of animate and inanimate objects. (25) [125] V

VI

[वंशस्थवृत्तम्]

क्रियैकमूलं भवमूलमुल्बणं क्रियामयेन क्रिययैव निघ्नता ।
क्रियाकलापः सकलः किल त्वया समुच्छलच्छीलभरेण शीलितः ॥१॥

kriyaikamūlaṃ bhavamūlam ulbaṇaṃ
kriyāmayena kriyayaiva nighnatā /
kriyākalāpaḥ sakalaḥ kila tvayā
samucchalacchīlabhareṇa śīlitaḥ //1//

The powerful roots of mundane existence are based primarily on (wrong) action ; you have destroyed them by (right) action. Endowed with (ever) more excellent conduct and filled with (right) action, your entire range of activities becomes (characterized by) perfect conduct. (1) [126]

अमन्दनिर्वेदपरेण चेतसा समग्रभोगान् प्रविहाय निःस्पृहः ।
तपोऽनले जुह्वदिह स्वजीवितं बभौ भवभ्रंशकुतूहली भवान् ॥२॥

amandanirvedapareṇa cetasā
samagrabhogān pravihāya niḥspṛhaḥ /
tapo'nale juhvad iha svajīvitaṃ
babhau bhavabhraṃśakutūhalī bhavān //2//

Your heart imbued with the profound disenchantment, you abandoned all possessions and became deviod of all (worldly) desires. Offering up your own earthly [*iha*] life into the fire of austerities, you became inspired, eager to be finished with mundane existence. (2) (127)

भवस्य पन्थानमनादिवाहितं विहाय सद्यः शिववर्त्म वाहयन् ।
विभो परावृत्य विदूरमन्तरं कथं च नाऽध्वानमवाप्तवानसि ॥३॥

bhavasya panthānam anādivāhitaṃ
vihāya sadyaḥ śivavartma vāhayan /
vibho parāvṛtya vidūram anataraṃ
kathaṃ ca nā'dhvānam avāptavān asi //3//

O Omniscient One ! Throwing away and abandoning the path of transmigration, which you had traversed since beginningless time, you suddenly began to walk over the path to the holy (freedom). Somehow you cut across a great distance (i. e. you made incredibly rapid progress) and arrived at the path. (3) [128]

अधृष्यधैर्यं विहरन्तमेककं महीयसि ब्रह्मपथे निराकुलम् ।
अधर्षयन्नैव भवन्तमुद्धता मनागपि क्रूरकषायदस्यवः ॥४॥

adhṛsyadhairyaṃ viharantam ekakaṃ
mahīyasi brahmapathe nirākulam |
adharṣayan naiva bhavantam uddhatā
manāg api krūrakaṣāyadasyavaḥ ||4||

Your fortitude could not be challenged ; you moved all alone on the path of Brahma (pure self), and (even) the passions, your cruel and rebellious enemies, dared not attack you. (4) [129]

तपोभिरध्यात्मविशुद्धिवर्द्धनैः प्रसह्य कर्माणि भरेण पाचयन् ।
मुहुर्मुहुः पू(दू)रितरेचितान्तरा भवानकार्षीत् प्रबलोदयावलीः ॥५॥

tapobhir adhyātmaviśuddhivarddhanaiḥ
prasahya karmāṇi bhareṇa pācayan |
muhur muhuḥ p(d)ūritarecitāntarā
bhavān akārṣīt prabalodayāvalīḥ ||5||

By means of (external) austerities that increase the (internal) purity (of the self), you very forcefully fructified the karmas. Repeatedly you kept at a distance (i. e. prevented the fruition of) the large numbers of powerful karmic forces brought into premature maturation by your austerities. And then, (desiring to escape the fruits of even the wholesome karmas), you destroyed them all (by dissociation [*nirjarā*]. (5) [130]

त्वमुच्छिखाप्रस्खलितैकधारया रजःक्षयश्रेणिकृताधिरोहणः ।
अखण्डितोत्साहहठावघट्टनैः कषायवर्ष्माऽक्षपयः प्रतिक्षणम् ॥६॥

tvam ucchikhāpraskhalitaikadhārayā
rajaḥkṣayaśreṇikṛtādhirohaṇaḥ |
akhaṇḍitotsāhahaṭhāvaghaṭṭanaiḥ
kaṣāyavarṣmā 'kṣapayaḥ pratikṣaṇam ||6||

As you mounted the ladder of (karma) destruction (*kṣapaka-śreṇi*) you annihilated the dust of passion at every moment ; (this you accomplished) by the powerful onslaught of your unbroken energy and with the sharp edge of that upward-moving flame (i. e. your purity) which cannot fall back. (6) [131]

उपर्युपर्यध्यवसायमालया विसु(शु)ध्य वैराग्यविभूतिसद्मु(म्मु)खः ।
कषायसंघट्टननिष्ठुरो भवानपातयद्बादरसूक्ष्मकिट्टिकाः ॥७॥

uparyupary adhyavasāyamālayā
vis(ś)udhya vairāgyavibhūtisad(m)mukhaḥ /
kaṣāyasaṃghaṭṭananiṣṭhuro bhavān
apātayad bādarasūkṣmakiṭṭikāḥ //7//

Having reached greater and greater heights of purity through sustained meditation, you came face to face (i. e. you realized) the glory of (total) non-attachment. Ruthlessly you struck down the passions (and thus) annihilated both gross and subtle impurities. (7) [132]

समन्ततोऽनन्तगुणाभिरद्भुतः प्रकाशसा(शा)ली परिणम्य शुद्धिभिः ।
नितान्तसूक्ष्मीकृतरागरञ्जनो जिन क्षणात् क्षीणकषायतां गतः ॥८॥

samantato 'nantaguṇābhir abdhutaḥ
prakāśas(ś)ālī pariṇamya śuddhibhiḥ /
nitāntasūkṣmīkṛtarāgarañjano
jina kṣaṇāt kṣīṇakaṣāyatāṃ gataḥ //8//

O Jina ! You increased the purity of your total being to an ever-infinitely--multiplying degree [*ananta-guṇa*] ; and thus you attained the extraordinary brilliance (of knowledge). By reducing the stains of attachment to their most subtle form (during the tenth stage, called *sūkṣma-sāmparāya*), you instantly (i. e. without passing into the eleventh stage) arrived at the state of total freedom from all passsions (i. e. the twelfth stage, *kṣīṇamoha*). (8) [133]

कषायनिष्पीडनलब्धसौष्ठवो व्यतीय काष्ठां जिन साम्परायिकीम् ।
स्पृशन्नपीर्यापथमन्तमुज्ज्वलस्त्वमस्खलः स्थित्यनुभागबन्धतः ॥९॥

kaṣāyaniṣpīḍanalabdhasauṣṭhavo
vyatīya kāṣṭhāṃ jina sāmparāyikīm /
spṛśann apīryāpathamantam ujjvalas
tvam askhalaḥ sthityanubhāgabandhataḥ //9//

O Jina ! You arrived at the state of excellence which results from destruction of the passions, and thus you went beyond the very boundaries of the "affecting" influx [*sāmparāyika*] (which is caused by both vibration [*yoga*] and passions [*kaṣāya*]). Touching the least (binding portion) of the "non-affecting" influx [*īryāpatha-āsrava*] (which is caused by vibration [*yoga*]

alone), you became, by virtue of your perfect purity, (totally) detached from that (passion-caused) bondage which involves duration and fruit of karma. (9) (134)

शनैः समृद्धव्यवसायसम्पदा क्रमात् समासन्नशिवस्य ते सतः ।
बभूवुरुन्मु(न्मृ)ष्टकलङ्कश्मलाः प्रफुल्लहर्षोत्कलिका मनोभुवः ॥१०॥

śanaiḥ samṛddhavyavasāyasampadā
kramāt samāsannaśivasya te sataḥ /
babhūvur unmu(r)ṣṭakalaṅkakaśmalāḥ /
praphullaharṣotkalikā manobhuvaḥ //10//

You gradually increased your power by exertion (in "pure" meditation [*śukla-dhyāna*]) and arrived (at the twelfth stage), close to liberation. Your mental states, cleansed of all stains and defilements, became like buds of bliss blossoming into flowers. (10) [135]

समामृतानन्दभरेण पीडिते भवन्मनःकुड्मलके स्फुटत्यति ।
विगाह्य लीलामुदियाय केवलं स्फुटैकविश्वोदरदीपकार्चिषः ॥११॥

samāmṛtānandabhareṇa pīḍite
bhavan manaḥkuḍmalake sphuṭaty ati /
vigāhya līlām udiyāya kevalaṃ
sphuṭaikaviśvodaradīpakārciṣaḥ //11//

(At that time), your mind, like the bud of a flower heavy with the weight of bliss (that follows upon) attaining the ambrosia of equanimity, burst into blossom. (Then) there arose the omniscient [*kevala*] knowledge which became a beautiful flame of light, kindled at the center of the entire universe (and so illuminating everything). (11) [136]

स्वयं प्रबुद्धाखिलवास्तवस्थितिः समस्तकर्तृत्वनिरुत्सुकीभवन् ।
चिदेकधातूपचयप्रपञ्चितः समन्तविज्ञानघनो भवानभूत् ॥१२॥

svayaṃ prabuddhākhilavāstavasthitiḥ
samastakartṛtvanirutsukībhavan /
cidekadhātūpacayaprapañcitaḥ
samantavijñānaghano bhavān abhūt //12//

(At that time) you realized through (the power of) your self (i. e. not depending on senses or mind) the true nature of all reality [*vastu*]. Totally indifferent towards the desire to act (i. e. lacking any volitions), you became infinite through the full expansion of your consciousness, a mass of pure knowledge on every side. (12) [137]

ततो गलत्यायुषि कर्म पेलवं स्खलद्बहिः शेषमशेषयन् भवान् ।
अवाप सिद्धत्वमनन्तमद्भुतं विसु(शु)द्धबोधोद्धतधाम्नि निश्चलः ॥१३॥

tato galaty āyuṣi karma pelavaṃ
skhalad bahiḥ śeṣam aśeṣayan bhavān /
avāpa siddhatvam anantam adbhutaṃ
vis(ś)uddhabodhoddhatadhāmni niścalaḥ //13//

Then, as (your) life came to its end, (you entered the fourteenth stage, *ayoga-kevalin*, wherein) you destroyed all karmic residue, (which is) by nature external to the soul. You attained the wondrous and eternal state of "perfection" [*siddhatva*], and remained forever fixed [*niścala*] in the highest abode of pure knowledge. (13) [138]

चिदेकधातोरपि ते समग्रतामनन्तवीर्यादिगुणाः प्रचक्रिरे ।
न जातुचिद्द्रव्यमिहैकपर्ययं बिभर्ति वस्तुत्वमृतेऽन्यपर्ययैः ॥१४॥

cid ekadhātor api te samagratām
anantavīryādiguṇāḥ pracakrire /
na jātucid dravyam ihaikaparyayaṃ
bibharti vastutvam ṛte 'nyaparyayaiḥ //14//

Although you have reached the perfection of consciousness, (your) other qualities, such as infinite energy, etc., (themselves) bring completeness to your perfection. In fact, the substance called soul [*cit*] leaving all other modes does never assume the reality of one single mode. (14) [139]

स्ववीर्यसाचिव्यबलाद्गरीयसीं स्वधर्ममालामखिलां विलोकयन् ।
अनन्तधर्मोद्धतमालभारिणीं जगत्त्रयीमेव भवानलोकयन्(त्) ॥१५॥

svavīryasācivyabalād garīyasīṃ
svadharmamālām akhilāṃ vilokayan /
anantadharmoddhatamālabhāriṇīṃ
jagattrayīm eva bhavān alokayan(t) //15//

Relying upon the might of your own energy, you experienced the entire aggregation of your infinite qualities and modes. You also experienced the three worlds, which (themselves) bear abounding series of infinite aspects. (15) [140]

त्रिकालविस्फूर्जदनन्तपर्ययप्रपञ्चसंकीर्णसमस्तवस्तुभिः ।
स्वयं समव्यक्ति किलैककेवलीभवन्ननन्तत्वमुपागतो भवान्॥१६॥

trikālavisphūrjjad anataparyaya-
prapañcasaṃkīrṇasamastavastubhiḥ /
svayaṃ samavyakti kilaikakevalī-
bhavann anantatvam upāgato bhavān //16//

All objects, along with their infinite modes, (modes which) arise in the three times, are automatically and by their own (power) reflected simultaneously in your knowledge. Thus, although you are One, you attain to the state of infinite (multiplicity) through this knowledge. (16) [141]

यदत्र किञ्चित् सकलेऽर्थमण्डले विवर्त्तते वर्त्स्यति वृत्तमेव वा ।
समग्रमप्येकपदे तदुद्गतं त्वयि स्वयं ज्योतिषि देव भासते ॥१७॥

yad atra kiñcit sakale 'rthamaṇḍale
vivarttate vartsyati vṛttam eva vā /
samagram apy ekapade tad udgataṃ
tvayi svayaṃ jyotiṣi deva bhāsate //17//

O Lord! Everything in this totality of objects that happens, has happened, or will happen, is reflected in you, the (omniscient) light, and thus shines forth simultaneously. (17) [142]

निवृत्ततृष्णस्य जगच्चराचरं व्यवस्यतस्तेऽस्खलदात्मविक्रमम् ।
परात् परावृत्य चिदंशवस्त्वयि स्वभावसौहित्यभराद् झटन्त्यमी ॥१८॥

nivṛttatṛṣṇasya jagac carācaraṃ
vyavasyatas te 'skhaladātmavikramam /
parāt parāvṛtya cidaṃśavas tvayi
svabhāvasauhityabharād jhaṭanty amī //18//

Your self-valour (i. e. your infinite energy) is unshakable, even when you perceive the entire universe, both animate and inanimate, for you have turned away from all desire. The rays of your pure consciousness have turned away from external objects and flash within you by the force of their own satisfied nature. (18) [143]

अनन्तसामान्यगभीरसारणीभरेण सिञ्चन् स्वविशेषवीरुधः ।
त्वमात्मनाऽऽत्मानमनन्यगोचरं समग्रमेवान्वभवस्त्रिकालगम् ॥१९॥

anantasāmānyagabhīrasāraṇī-
bhareṇa siñcan svaviśeṣavīrudhaḥ /
tvam ātmanā''tmānam ananyagocaraṃ
samagram evānvabhavas trikālagam //19//

You "water" the "creeper" of your own extraordinary knowledge [*kevala-jñāna*] by means of the "stream" of extremely profound and infinite intuition. You know your self by (the power of that) self (alone, a self which) extends into the three times and is not knowable by others (who are not omniscient). (19) [144]

अनन्तशः खण्डितमात्मनो महः प्रपिण्डयन्नात्ममहिम्नि निर्भरम् ।
त्वमात्मनि व्यापृतशक्तिरुन्मिषन्ननेकधाऽऽत्मानमिमं विपश्यसि ॥२०॥

anantaśaḥ khaṇḍitam ātmano mahaḥ
prapiṇḍayann ātmamahimni nirbharam /
tvam ātmani vyāpṛtaśaktir unmiṣann
anekadhā''tmānam imaṃ vipaśyasi //20//

Although the light [*kevala-jñāna*] of the self is infinitely divided (by knowing infinite objects), you totally unify it within your own majesty (by knowing your self). Your infinite energy operates within your being, and you know your soul, shining with manifold nature (i.e. unified as well as diversified). (20) [145]

प्रमातृमेयाद्यविभिन्नवैभवं प्रमैकमात्रं जिन भावमाश्रितः ।
अगाधगम्भीर निजांसु(शु)मालिनीं मनागपि स्वां न जहासि तीक्ष्णताम् ॥२१॥

pramātṛmeyādy avibhinnavaibhavaṃ
pramaikamātraṃ jina bhāvam āśritaḥ /
agādhagambhīra nijāṃs(ś)umālinīṃ
manāg api svāṃ na jahāsi tīkṣṇatām //21//

O Profound and Unfathomable Jina! The splendour (of your omniscience) is not divided by (such) distinctions as "knower" and "thing known," for you have attained to the state which is nothing but pure cognition. (Nevertheless), you do not even slightly abandon the sharpness of your streaming rays of knowledge, (by which objects are known). (21) [146]

अनन्तरूपस्पृशि शान्ततेजसि स्फुटौजसि प्रस्फुटतस्तवात्मनि ।
चिदेकतासङ्कलिताः स्फुरन्त्यमूः समन्ततीक्ष्णानुभवाः स्वशक्तयः ॥२२॥

anantarūpaspṛśi śāntatejasi
sphuṭaujasi prasphuṭatas tavātmani /
cidekatāsaṅkalitāḥ sphuranty amūḥ
samantatīkṣṇānubhavāḥ svaśaktayaḥ //22//

In you who shines forth with evident majesty and with the peaceful light that touches infinite forms, there are manifested on every side these self-powers (bliss, etc.), (powers which are) intensely perceiving the self and unified with the undivided consciousness. (22) [147]

अनन्तविज्ञानमिहात्मना भवाननन्तमात्मानमिमं विघट्टयन् ।
प्रचण्डसंघट्टहठस्फुटत्स्फुटस्वशक्तिचक्रः स्वयमीश भासते ॥२३॥

anantavijñānam ihātmanā bhavān
anantam ātmānam imaṃ vighaṭṭayan /
pracaṇḍasaṃghaṭṭahaṭhasphuṭatsphuṭa-
svaśakticakraḥ svayam īśa bhāsate //23//

O Lord ! In this perfected state you take your self, endowed with infinite knowledge, as your object ; you shine with the multitude [*cakra*] of your own powers, (powers) which are manifested as a result of the tremendous and forceful impact (of the self knowing only itself). (23) [148]

स्वरूपगुप्तस्य निराकुलात्मनः परानपेक्षस्य तवोल्लसन्त्यमूः ।
सुनिर्भरस्वानुभवैकगोचरा निरन्तरानन्दपरम्परास्रजः ॥२४॥

svarūpaguptasya nirākulātmanaḥ
parānapekṣasya tavollasanty amūḥ /
sunirbharasvānubhavaikagocarā
nirantarānandaparamparāsrajaḥ //24//

Not depending upon anything else, you are totally free from all sorrow, well-secured in your own nature. Within you shine forth the garland-chains of unbroken bliss, which have become the sole object of (your) intense experience of self. (24) [149]

प्रसह्य मां भावनयाऽनया भवान् विशन्नयस्पिण्डमिवाग्निरुत्कटः ।
करोति नाद्यापि यदेकचिन्मयं गुणो निजोऽयं जडिमा ममैव सः ॥२५॥छ॥६॥

prasahya māṃ bhāvanayā 'nayā bhavān
viśann ayaspiṇḍam ivāgnir utkaṭaḥ /
karoti nādyāpi yad ekacinmayaṃ
guṇo nijo 'yaṃ jaḍimā mamaiva saḥ //25//cha//VI//

Like a blazing fire forcefully infusing an iron ball (with heat), you enter me by means of this prayer. If, (having done this), you (still) do not render me one who is purely consciousness, it must be due to my own dullness. (25) [150] VI

VII

[वंशस्थवृत्तम्]

असीमसंसारमहिम्नि पञ्चधा व्रजन् परावृत्तिमनन्तशोऽयसः(शः) ।
लगाम्ययं देव बलाच्चिदञ्चले स्वधाम्नि विश्रान्तिविधायिनस्तव ॥१॥

asīmasaṃsāramahimni pañcadhā
vrajan parāvṛttim anantaśo 'yas(ś)aḥ /
lagāmy ayaṃ deva balāc cidañcale
svadhāmni viśrāntividhāyinas tava //1//

O Lord ! Helpless in this terrible beginningless transmigration, I have passed countless times through the five-fold cycles [*parāvṛtti*].* (But) now I ardently take refuge beneath the cloak of consciousness of you who rest in your own abode. (1) [151]

कषायसङ्घट्टनघृष्टशेषया ममैकया चित्कलया व्यवस्यतः ।
क्रियात् (कियान्) प्रकाशस्तव भूतिभासने भवत्यलातं दिनकृन्न जातुचित् ॥२॥

kaṣāyasaṃghaṭṭanaghṛṣṭaśeṣayā
mamaikayā citkalayā vyavasyataḥ /
kriyāt (kiyān) prakāśas tava bhūtibhāsane
bhavaty alātaṃ dinakṛn na jātucit //2//

Using the one bit of knowledge that has survived the impact of clashing with the passions, I endeavor to praise your majesty. (But) how much light (can my feeble efforts produce) ? Indeed, a torch can never become the sun. (2) [152]

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* This refers to the five *parīvartanas*, viz.' *dravya*°, *kṣetra*°, *kāla*°, *bhava*°, and *bhāva*°. For details see *Sarvārthasiddhi*, II. 10.

कियत् स्फुटं किञ्चिदनादिसंवृतं कियज्ज्वलत् किञ्चिदतीव निर्वृतम् ।
कियत् स्पृशां(श)[त्] किञ्चिदसंस्पृशन् मम त्वयीश ! तेजः करुणं विषीदति ।।३।।

kiyat sphuṭaṃ kiñcid anādisaṃvṛtaṃ
kiyaj jvalat kiñcid atīva nirvṛtam /
kiyat spṛśā(a)[t] kiñcid asaṃspṛśan mama
tvayīśa tejaḥ karuṇaṃ viṣīdati //3//

O Lord! My own light has since beginningless time been covered up, manifesting (itself) only slightly; it has mainly been extinguished, burning only a little; and unable to touch most objects, it has cognized (only) a few of them. (This light) becomes pitifully downcast with regard to you (i.e. when it seeks to describe your infinite glory). (3) [153]

प्रलाप(प्रहाय ?) विश्वं सकलं बलाद्भवान्मम स्वयं प्रक्षरितोऽतिवत्सलः ।
पिपासितोऽत्यन्तमबोधदुर्बलः क्षमेत पातुं कियदीश ! मादृशः ? ।।४।।

pral(h)āp(y)a viśvaṃ sakalaṃ balād bhavān
mama svayaṃ prakṣarito 'tivatsalaḥ /
pipāsito 'tyantam abodhadurbalaḥ
kṣameta pātuṃ kiyad īśa mādṛśaḥ //4//

O Lord ! Full of affection you have showered (the ambrosia of your wisdom) upon me (alone) out of the whole world (of beings). But although (I am extremely) thirsty, how much (of this nectar) can a person like me, weak with ignorance, possibly drink? (4) [154]

अयं भवद्बोधसुधैकसीकरो ममाद्य मात्रापरिणामकाङ्क्षिणः ।
क्रमेण संधुक्षितबोधतेजसा मयैव पेयस्सकलो भवानपि ।।५।।

ayaṃ bhavadbodhasudhaikasīkaro
mamādya mātrāpariṇāmakāṃkṣiṇaḥ /
krameṇa saṃdhukṣitabodhatejasā
mayaiva peyas sakalo bhavān api //5//

For me, desirous of good health, one drop of the ambrosia of your knowledge has acted as a medicine. (By partaking of this), the light of my knowledge has gradually been kindled. (And now that my health has been thus restored), your (teaching) should be fully taken in (i.e. understood and followed) by me alone (i.e. with no further external assistance). (5) [155]

अनारतं बोधरसायनं पिबन् (न्न) खण्डितान्तर्बहिरङ्गसंयमः ।
ध्रुवं भविष्यामि समः स्वयं त्वया न साध्यते किं हि गृहीतसंयमैः ? ॥६॥

anāratam bodharasāyanam piban[n]
[a]khaṇḍitāntarbahiraṅgasaṃyamaḥ /
dhruvaṃ bhaviṣyāmi samaḥ svayaṃ tvayā
na sādhyate kiṃ hi gṛhītasaṁyamaiḥ //6//

Constantly drinking the ambrosia of your wisdom, and holding intact my internal and external controls, I shall certainly, by my own efforts, become like you. For what is there that cannot be achieved by those who have accepted (the vows of) self-control ? (6) [156]

व्यतीतसंख्येष्वपि शक्त्यरक्षया स्थितस्य मैं (मे) संयमलब्धिधामसु ।
सदा गुणश्रेणिशिखामणिश्रितं विभो ! कियद्दूरमिदं पदं तव ॥७॥

vyatītasaṃkhyeṣv api śaktyarakṣayā
sthitasya mai(me) saṃyamalabdhidhāmasu /
sadā guṇaśreṇiśikhāmaṇiśritaṃ
vibho kiyad dūramidaṃ padaṃ tava //7//

O Omniscient One! you are fully secured in the (thirteenth) stage, (namely, the *sayoga kevalin*), which embodies countless attainments of selfcontrol (i. e. wherein self-control is perfected).[1] That stage which is the crest-jewel of the ladder of spiritual progress, (namely the fourteenth stage, called *ayoga-kevalin*), is but a short distance from you; only because you have not fully exercised your power (of stopping all yoga-vibrations have you not yet arrived there). (7) [157]

उपर्युपर्यूर्जितवीर्यसम्पदा विभो विभिन्दंस्तव तत्त्वमस्म्यहम् ।
अलब्धविज्ञानघनस्य योगिनो न बोधसौहित्यमुपैति मानसम् ॥८॥

uparyupary ūrjitavīryasampadā
vibho vibhindaṃs tava tattvam asmy aham /
alabdhavijñānaghanasya yogino
na bodhasauhityam upaiti mānasam //8//

O Omniscient One! Through the wealth of my ever-increasing energy, I am able to gain (more and more discriminatory) insight into your true nature. (And such insight is to be desired, for) unless the mind of a yogin attains the state of being a mass of discriminatory knowledge, he does not reach the satisfaction derived from experience (of the self). (8) [158]

[1]On the *asaṃkhyāta-saṃyama-labdhi-sthānas* see *Sarvārthasiddhi* IX, 46-49

अजश्र(स्र)मश्रान्तविवेकधारया सुदारुणं देव ! मम व्यवस्यतः ।
स्वयं जयन्त्युल्लसिताद्भुतोदयाः क्षणप्रहीणावरणा मनोभुवः ॥९॥

ajaś(s)ram aśrāntavivekadhārayā
sudāruṇaṃ deva mama vyavasyataḥ |
svayaṃ jayanty ullasitādbhutodayāḥ
kṣaṇaprahīṇāvaraṇā manobhuvaḥ ||9||

O Lord ! I have striven long and hard (in performing austerities) with an unceasing stream of discriminatory knowledge. (Thus) my mental states are victorious; they have the wondrous flashings (of bliss, etc.) risen (within them), and they have reached the stage where their coverings will be spontaneously lost in a moment. (9) [159]

समामृतक्षालनगाढकर्मणा कषायकालुष्यमपास्य तत्समम् ।
ममाद्य सद्यः स्फुटबोधमण्डलं प्रसह्य साक्षाद्भवतीश ! ते महः ॥१०॥

samāmṛtakṣālanagāḍhakarmaṇā
kaṣāyakāluṣyam apāsya tatsamam |
mamādya sadyaḥ sphuṭabodhamaṇḍalaṃ
prasahya sākṣād bhavatīśa te mahaḥ ||10||

O Lord! The dust of passions has been removed by the strongly (cleansing) action of the water of equanimity; (thus), today the sphere of knowledge which (can) intensely experience your great glory has instantaneously manifested itself (in me). (10) [160]

त्वमात्मसात्म(त्म्य)ज्ञ ! चिदेकवृत्तितामशिश्रियः शोषितरागदुर्गदः ।
परे तु रागज्वरसात्म्यलालसा विशन्ति बाला विषयान्विषोपमान् ॥११॥

tvam ātmasātm[y]ajña cidekavṛttitām
aśiśriyaḥ śoṣitarāgadurgadaḥ |
pare tu rāgajvarasātmyalasā
viśanti bālā viṣayān viṣopamān ||11||

O knower of the Nature of self! your afflictions in the form of attachments are dried up, and you attain to the state of unified consciousness. But fools (who are) outside (of your teachings) attain only to the objects of the senses, which are comparable to poison, (because) these (fools) desire identity with the fever of attachment. (11) [161]

कियत्कियन्(त्) संयमसीमवर्त्मनि क्रियारतेनाप्यपरा[:] क्रिया घ्नता ।
त्वयेदमुच्चण्डचिदेकविक्रमैः समस्तकर्तृत्वमपाकृतं हठात् ।।१२।।

kiyat kiyan(t) saṃyamasīmavartmani
kriyāratenāpy aparā [ḥ] kriyā ghnatā /
tvayedam uccaṇḍacidekavikramaiḥ
samastakartṛtvam apākṛtaṃ haṭhāt //12//

(While) on the path (which goes to the) limits of (practices of) self-control although you were slightly attached to certain (wholesome) activities, you destroyed all other (evil) activities. Indeed, by the labour of your fierce, unified consiousness, all egoity (i.e. the sense of being an agent of karma, etc.) was forcefully eliminated. (12) [162]

अकर्तृसंवेदनधाम्नि सुस्थितः प्रसह्य पीत्वा सकलं चराचरम् ।
त्वमेश(व)पश्यस्यनिशं निरुत्सुकः स्वधातुपोषोपचितं निजं वपुः ।।१३।।

akartṛsaṃvedanadhāmni susthitaḥ
prasahya pītvā sakalaṃ carācaram /
tvam eś(v)a paśyasy aniśaṃ nirutsukaḥ
svadhātupoṣopacitaṃ nijaṃ vapuḥ //13//

Having vigorously taken in (i. e. known) the entire animate and inanimate world, you are well-secured in the state of knowing, devoid of egoity (pertaining to karma, etc.). Free from anxiety, you always merely observe this body of yours, which is sustained by nourishment derived from its own elements (i.e. the *Tīrthaṅkara* needs no food). (13) [163]

तवाऽर्हतोऽत्यन्तमहिम्नि संस्थितिं स्वसीमलग्नाखिलविश्वसम्पदः ।
सदा निरुच्छ्वासधृतात्(स्) स्वशक्तयः स्वभावसीमानमिमा न भिन्दते ।।१४।।

tavārhato 'tyantamahimni saṃsthitiṃ
svasīmalagnākhilaviśvasampadaḥ /
sadā nirucchvāsadhṛtāt(s) svaśaktayaḥ
svabhāvasīmānam imā na bhindate //14//

You have attained the holy state of being secure in your immense majesty. The glories of the entire world of objects are well-contained within their own limits (i.e within your omniscient knowledge). Your own powers (bliss, etc.) are always held within you, lacking even (so much as) "breathing space" between them (since their number is infinite); they do not transgress the boundaries of their own nature (i.e. they are all experienced by your infinite intuition [*ananta-darśaṇa*]). (14) [194]

तवेदमुच्चावचमीश ! मज्जयज्जयत्यनन्ताद्भुतसत्यवैभवम् ।
स्वतत्त्व एव स्फुरदात्मयन्त्रितं चिदुद्गमोद्गारतरङ्गितं महः ॥१५॥

tavedamuccāvacam īśa majjayaj
jayaty anantādbhutasatyavaibhavam /
svatattva eva sphurad ātmayantritaṃ
cidudgamodgārataraṅgitaṃ mahaḥ //15//

O Lord! The world of gross and subtle objects is immersed in your glory; this (glory) is victorious, infinite, real, and wondrous. (Furthermore), it shines in its own-being, which is controlled by the self and is always active (i.e. not merely potential) as a result of the continuous waves and floods of (manifest) consciousness. (15) [165]

स्पृशन्नपि स्वांसु(शु)भरेण भूयसा समुच्छ्वसद्विश्वमिदं स्वसीमनि ।
परेण सर्वत्र सदाप्यलङ्घितस्वभावसीमा जिन ! नाभिभूयसे ॥१६॥

spṛśann api svāṃs(ś)ubhareṇa bhūyasā
samucchvasad viśvam idaṃ svasīmani /
pareṇa sarvatra sadā'py alaṅghita-
svabhāvasīmā jina nābhibhūyase //16//

O Jina ! With the immense majesty of the rays of your knowledge, you touch the (entire) world, which lives within its own boundaries. But even though you touch the entire world), the limits of your own-nature are such that nothing can transgress them, and so on all sides you are never overcome by others (i.e. karmas, etc.). (16) [166]

स्वभावसीमानमनन्यबाधितां स्पृशन्ति भावा: स्वयमेव शाश्वतीम् ।
पर: परस्यास्ति कृतोऽपि तेन न क्रियेति शान्ता त्वयि शुद्धबोद्धरि ॥१७॥

svabhāvasīmānam ananyabādhitāṃ
spṛśanti bhāvāḥ svayam eva śāśvatīm /
paraḥ parasyāsti kṛto'pi tena na
kriyeti śāntā tvayi śuddhaboddhari //17//

All existents are naturally and eternally contained within the limits of their own-being; they cannot be obstructed by others. Although (from the conventional standpoint) one (substance) is the agent of another, (in reality) one cannot be the agent of another. Thus, in you who are pure consciousness, all actions are extinguished. (17) [167]

अकर्तृ विज्ञातृ तवेदमद्भुतस्फुटप्रकाशं सततोदितं महः ।
न जात्वपि प्रस्खलति स्वशक्तिभिर्भरेण संधारितमात्मनाऽऽत्मनि ॥१८॥

akartṛ vijñātṛ tavedam adbhuta-
sphuṭaprakāśaṃ satatoditaṃ mahaḥ /
na jātv api praskhalati svaśaktibhir
bhareṇa saṃdhāritam ātmanā''tmani //18//

The glory of your (omniscient knowledge) never lapses; it is pure knower, devoid of (the idea of) "doer." Its light is bright and wondrous, ever manifest, held firmly within you together with your other powers. (18) [168]

तवेति विस्पष्टविकाशमुल्लसद्विलीनदिक्कालविभागमेककम् ।
त्रुड(ट)त्क्रियाकारकचक्रमक्रमात् स्वभावमात्रं परितोऽपि वल्गति ॥१९॥

taveti vispaṣṭavikāśam ullasad
vilīnadikkālavibhāgam ekakam /
truḍ(ṭ)atkriyākārakacakram akramāt
svabhāvamātraṃ parito'pi valgati //19//

Your omniscient knowledge, within which divisions of time and space havedisappeared and the cycle of agent and action has been broken, moves everywhere simultaneously. It shines with completely manifest radiance; it is One, and nothing but its own-being. (19) [169]

प्रवर्त्तते नैव न चातिवर्त्तते स्वभाव एवोदयते निराकुलम् ।
अपेलवोल्लासविलाल(स)मांसलस्वशक्तिसम्भारभृतं भवन्महः ॥२०॥

pravarttate naiva ca nātivarttate
svabhāva evodayate nirākulam /
apelavollāsavilāl(s)amāṃsala-
svaśaktisambhārabhṛtaṃ bhavan mahaḥ //20//

The light of your (omniscient knowledge) is held along with your powers, which are strengthened by the delights of infinite bliss. It neither comes into existence anew nor transgresses (the self, i.e. it does not really become involved with external objects); its own nature manifests itself, unimpeded. (20) [170]

भृतोऽपि भूयो भ्रियसे स्वधामभिः स्वतः प्रतृप्तोऽपि पुनः प्रतृप्यसि ।
असीमवृद्धोऽपि पुनर्विवर्द्धसे महिम्नि सीमैव न वा भवादृशाम् ॥२१॥

bhṛto'pi bhūyo bhriyase svadhāmabhiḥ
svataḥ pratṛpto'pi punaḥ pratṛpyasi /
asīmavṛddho'pi punar vivarddhase
mahimni sīmaiva na vā bhavādṛśām //21//

Although you were complete (insofar as you) had innate (i. e. potential) powers (while still in the mundane state), you are (now being in the state of omniscience), even more complete. Similarly, although you were (potentially) already satiated, you (now) attain to complete satiation. And although you had already grown to the fullest limit, you nevertheless grow further; indeed, there is no limit to the greatness of one such as you. (21) [171]

त्वमात्ममाहात्म्यनिराकुलोऽपि सन्न तीक्ष्णतां मुञ्चसि देव जातुचित् ।
सदैव यत्तैक्ष्ण्यमुदेति दारुणं तदेव माहात्म्यमुशन्ति संविदः ॥२२॥

tvam ātmamāhātmyanirākulo'pi san
na tīkṣṇatāṃ muñcasi deva jātucit /
sadaiva yat taikṣṇyam udeti dāruṇaṃ
tad eva māhātmyam uśanti saṃvidaḥ //22//

O Lord ! Although you are indifferent towards the majesty of your own self, (still) you never abandon the sharpness (of your power to know all objects). This extreme sharpness, which arises (in your knowledge), is that which wise people call greatness. (22) [172]

अनारतोत्तेजितशान्ततेजसि त्वयि स्वयं स्फूर्जति पुष्कलौजसि ।
समक्षसंवेदनपूतचेतसां कुतस्तम[:]काण्डकथैव मादृशाम् ? ॥२३॥

anāratottejitaśāntatejasi
tvayi svayaṃ sphūrjati puṣkalaujasi /
samakṣasaṃvedanapūtacetasāṃ
kutas tama[ḥ]kāṇḍakathaiva mādṛśām //23//

Your unceasingly brilliant and peaceful light (i. e. your omniscient knowledge) sparkles by itself within you, (you) who are endowed with infinite energy. How, when this is the case, can there be even talk of the curtain of darkness (i. e. ignorance) for people like me, whose hearts have been purified by the intuitive experience of the self ? (23) [173]

हठस्फुटच्चित्कलिकोच्छलन्महोमहिम्नि विश्वस्पृशि साम्प्रतं मम ।
अखण्डदिङ्मण्डलपिण्डितत्विषस्तमो दिगन्तेष्वपि नावतिष्ठते ।।२४।।

haṭhasphuṭaccitkalikocchalanmaho-
mahimni viśvaspṛśi sāmpratam mama /
akhaṇḍadiṅmaṇḍalapiṇḍitatviṣas
tamo digantesvapi nāvatiṣṭhate //24//

Now, while your brilliance pervades the entire aggregete of directions (i.e. all space), and the majesty of your light, endowed with the buds of consciousness, forcefully blossoms and touches entire world, there is no darkness anywhere - not even in the corners of my directions (i.e. within me). (24) [174]

समन्ततश्चिद्भरनिर्भरो भवान् जगद्वराकं स्खलदेकचित्कणम् ।
तवानुभूतिर्भवतैव योऽथवा भवेत्तवाऽनुग्रहबृंहितोदयः ।।२५।।छ।।७।।

samantataś cidbharanirbharo bhavān
jagad varākaṃ skhalad ekacitkaṇam /
tavānubhūtir bhavataiva yo 'thavā
bhavet tavānugrahabṛṃhitodayaḥ //25//cha//VII//

You are on all sides complete with infinite consciousness. But this pitiable world possesses a mere, faltering particle of pure consciousness. Indeed, you can be experienced only by yourself, or perhaps by one whose prosperity (i. e, purity) rises through your grace. (25) [175] VII

VIII

[उपजातिवृत्तम्]

अनादिरक्तस्य तवायमासीत् य एव संकीर्णरसः स्वभावः ।
मार्गावतारे हठमार्जितश्रीस्त्वया कृतः शान्तरसः स एव ॥१॥

anādiraktasya tavāyam āsīt
ya eva saṃkīrṇarasaḥ svabhāvaḥ /
mārgāvatāre haṭhamārjitaśrīs
tvayā kṛtaḥ śāntarasaḥ sa eva //1//

The nature of you, who had been vitiated by attachments since beginningless time, was a mixture of different essences [*rasa*]; when you entered upon the path (of purity), you forcibly changed that nature into the peaceful essence, endowed with great glory. (1) [176]

अबाधितस्तत्त्वविदां विमुक्तेरेकः कषायक्षय एव हेतुः ।
अयं कषायोपचयस्य बन्धहेतोर्विपर्यस्ततया त्वयेष्टः ॥२॥

abādhitas tattvavidāṃ vimukter
ekaḥ kaṣāyakṣaya eva hetuḥ /
ayaṃ kaṣāyopacayasya bandha-
hetor viparyastatayā tvayeṣṭaḥ //2//

The annihilation of passions alone is the cause of freedom; (the fact that it is such a cause is) not contradicted by those who know reality. It (i.e. the annihilation of passions) was desired by you as well, (because of its) being the opposite of that which causes accumulation of, and bondage by, the passions. (2) [177]

एकः कषायानभिषेणयंस्त्वं नित्योपयुक्तश्चतुरङ्गकर्षी ।
सर्वाभियोगेन समं व्यवस्यन्नेकोऽप्यनेकः कलितः कषायैः ॥३॥

ekaḥ kaṣāyān abhiṣeṇayaṃs tvaṃ
nityopayuktaś caturaṅgakarṣī /
sarvābhiyogena samaṃ vyavasyann-
eko'py anekaḥ kalitaḥ kaṣāyaiḥ //3//

Alone, you marched the army (i. e. the forces of your purity, austerities etc.) against the passions. With endless exertion you pulled at them on four sides,[1] endeavoriug to destroy them with all your energy. Although alone, (you wrought such a great effect that) you were regarded as being more than one by the passions. (3) [178]

मुहुर्मुहुर्वञ्चितचित्प्रहारैः पलायितव्याघुटितैर्मिलद्भिः ।
तवाऽप्रकम्प्योऽपि दृढैः कषायैः स्वशक्तिसारस्तुलितः प्रघृष्य ।।४।।

muhur muhur vañcitacitprahāraiḥ
palāyitavyāghuṭitair miladbhiḥ /
tavā'prakampyo'pi dṛḍhaiḥ kaṣāyaiḥ /
svaśaktisāras tulitaḥ praghṛṣya //4//

(During the eleventh stage of the ladder of pacification called *upaśama-śreṇi*, from which a fall to a lower stage is inevitable), the passions, although attacked repeatedly by your pure consciousness, were able to dodge (such attacks). (And) although put to flight, they returned and reassembled. The essence of your might is unshakeable, but it was certainly put to the test by the grinding force of these powerful passions. (4) [179]

प्रतिक्षणं संस्पृशता स्ववीर्यं लब्ध्वान्तरं सम्यगविक्लवेन ।
त्वयाऽथ तेषां विहितः प्रहारः प्रसह्य सर्वंकष एक एव ।।५।।

pratikṣaṇaṃ saṃspṛśatā svavīryaṃ
labdhvāntaraṃ samyag aviklavena /
tvayā'tha teṣāṃ vihitaḥ prahāraḥ
prasahya sarvaṃkaṣa eka eva //5//

Then, staying constantly in touch with your own energy, fearless, you reached the appropriate moment and dealt a single terrible and (totally) uprooting blow to these passions. (5) [180]

साक्षात् कषायक्षपणक्षणेऽपि त्वमुद्वहन् केवलबोधलक्ष्मी[म्] ।
विश्वैकभोक्ता जिन ! पौरुषस्य प्रभावमाविष्कृतवान् परेषाम् ।।६।।

sākṣāt kaṣāyakṣapaṇakṣaṇe'pi
tvam udvahan kevalabodhalakṣmī [m] /
viśvaikabhoktā jina pauruṣasya
prabhāvam āviṣkṛtavān pareṣām //6//

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[1] Refers to the destruction of the four kinds of *kaṣāyas*, namely, the *anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṃjvalana krodha*, *māna*, *māya*, and *lobha*.

As you totally destroyed the passions, you immediately "married," as it were, the goddess of good fortune (in the form of omniscient knowledge; thus) you became the unparalleled enjoyer (i. e. knower) of the whole universe. (In doing this), you manifested to others (i. e. the oheists, etc.) the splendour of human endeavour. (6) [181]

आयुःस्थितिं स्वामवसो(शो)पभोग्यां ज्ञानैकपुञ्जोऽप्यनुवर्त्तमानः ।
प्रदर्शयन् वर्त्म शिवस्य साक्षाद्धिताय विश्वस्य चकर्थ तीर्थम् ॥७॥

āyuḥsthitiṃ svām avas(ś)opabhogyāṃ
jñānaikapuñjo 'py anuvartamānaḥ /
pradarśayan vartma śivasya sākṣād
hitāya viśvasya cakartha tīrtham //7//

Although now purely a mass of knowledge, you (nevertheless) waited out the duration of your life, which must be experienced. (During this period), for the benefit of the universe, you showed a direct path leading to the auspicious state (i.e. liberation) and thus established a fording-place [*tirtha*] (for crossing the flood of transmigration).(7) [182]

तीर्थाद्भवन्तः किल तद् भवद्भ्यो मिथो द्वयेषामिति हेतुभावः ।
अनादिसन्तानकृतावतारश्चकास्ति बीजाङ्कुरवत् किलाऽयम् ॥८॥

tīrthād bhavantaḥ kila tad bhavadbhyo
mitho dvayeṣām iti hetubhāvaḥ /
anādisantānakṛtāvatāraś
cakāsti bījāṅkuravat kilā'yam //8//

Indeed, you follow the ford (that was established before, your time), and the (new) ford proceeds from you. Thus, there is truly a beautiful relationship of mutual causality here, like that of the seed and sprout, which has come down in a continuous tradition from beginningless time. (8) [183]

समस्तमन्तःस्पृशताऽपि विश्वं वक्तुं समस्तं वचसामशक्तेः ।
प्रत्यक्षद्रष्ट्राऽखिलभावपुञ्जादनन्तभागो गदितस्त्वयैकः ॥९॥

samastam antaḥ spṛśatā 'pi viśvaṃ
vaktuṃ samastaṃ vacasām aśakteḥ /
pratyakṣa raṣṭrā 'khilabhāvapuñjād
anantabhāgo gaditas tvayaikaḥ //9//

Although you touched, within yourself, and perceived, by yourself, the entire universe, you nevertheless talked (i. e. taught) only about an infinitesimal part of the aggregation of total reality, because of the inability of words to express the whole universe. (9) [184]

भिन्दंस्तमोऽनादिदृढप्ररूढं महाद्भुतस्तम्भिततुङ्गचित्तैः ।
तवैव वक्त्रादवधारितोऽयं सुरासुरैर्द्व्यात्मकवस्तुवादः ॥१०॥

bhindaṃs tamo 'nādidṛḍhaprarūḍhaṃ
mahādbhutastambhitatuṅgacittaiḥ /
tavaiva vaktrād avadhārito 'yaṃ
ṣurāsurair dvyātmakavastuvādaḥ //10//

The gods and titans, whose minds have been compelled and elevated by the wondrous miracles (of the *samavasaraṇa*), understood only through your mouth (i.e. teachings) the doctrine of the dual (i.e. positive and negative) nature of reality, (the doctrine) which dispels the darkness that has grown tenaciously from beginningless time. (10) [185]

वाग्विप्रुषस्ते कृतचित्रमार्गाः प्रत्येकतीर्थप्रतिपत्तिकर्त्रीः ।
श्रुत्वाऽपि कैश्चित् समुदायबोधशुद्धाशयैरेव धृतस्तदर्थः ॥११॥

vāgvipruṣas te kṛtacitramārgāḥ
pratyekatīrthapratipattikartrīḥ /
srutvā'pi kaiścit samudāyabodha-
śuddhāśayair eva dhṛtas tadarthaḥ //11//

The drops of your words have generated wondrous paths; they bring knowledge of the variegated holy path [*pratyeka-tīrtha*] (i. e. probably the paths of layman and ascetic). Although these (words) are heard (by many), their true meaning is taken in only by those whose hearts are purified through knowledge of the totality (of aspects, as propounded by the *anekānta-vāda*). (11) [186]

विपक्षसापेक्षतयैव शब्दाः स्पृशन्ति ते वस्तु विरुद्धधर्मा(र्म) ।
तदेकदेशेऽपि विशीर्णसाराः स्याद्वादमुद्राविकलाः स्खलन्ति ॥१२॥

vipakṣasāpekṣatayaiva śabdāḥ
spṛśanti te vastu viruddhadharmā (*a*) /
tadekadeśe'pi viśīrṇasārāḥ
syādvādmuadrāvikalāḥ skhalanti //12//

Your words (i.e. teachings) alone comprehend [*spṛśanti*] reality, (which is) endowed with mutually opposed characteristics, because those words are (not absolute but) relative, and they anticipate the (presence of) opposite (aspects which are not expressly stated). But the words (of the absolutists) being deviod of the seal of the expression "maybe" [*syāt*], have, in (describing) only one aspect of reality, lost all their power and failed (to describe reality in its totality). (12) [187]

इयं सदित्युक्तिरपेक्षतेऽसद्व्यावृत्तिसीमन्तितसत्प्रवृत्तिः(त्तीः) ।
जगत्समक्षां सहसैव जह्रुः स्वभावसीमानमथान्यथार्थाः ॥१३॥

iyaṃ sad ity uktir apekṣate 'sad-
vyāvṛttisīmantitasatpravṛtti (ī) ḥ |
jagatsamakṣāṃ sahasaiva jahruḥ
svabhāvasīmānam athānyathā 'rthāḥ ||13||

The expression "exists" is relative (to non-existence); it anticipates the negation of that very "existence" since all real activities [*pravṛtti*] have this (dual nature) as their boundary. If (one describes reality as being) other than this, then the reals (so described) would immediately depart from their innate boundaries as these are directly experienced by the world. (13) [188]

सर्वं सदित्यैक्यमुदाहरन्ती कृत्वाऽपि सद्भेदमसंहरन्ती ।
न सत्तया पीयत एव विश्वं पीयेत सत्तैव यदीश ! तेन ॥१४॥

sarvaṃ sad ity aikyam udāharantī
kṛtvā'pi sadbheda asaṃharantī |
na sattayā pīyata eva viśvaṃ
pīyeta sattaiva yad īśa tena ||14||

O Lord! The expression "all exists," even in asserting the unity of all reals (insofar as they share the characteristic of "existence"), does not deny the diversity among them. The universe is not (completely) taken by the term "exists"; (rather, this description of the reals is) itself subsumed within the universe (i.e. the universe has further aspects). (14) [189]

सत्प्रत्ययः संस्पृशतीश ! विश्वं तथापि तत्रैकतमः स आत्मा ।
असन् स सन्नन्यतयाऽभिधत्ते द्वैतस्य नित्यप्रविजृम्भितत्वम ॥१५॥

satpratyayaḥ saṃspṛśatīśa viśvaṃ
tathāpi tatraikatamaḥ sa ātmā |
asan sa sann anyatayā 'bhidhatte
dvaitasya nityapravijṛmbhitatvam ||15||

O Lord ! The cognition of "existence" certainly touches the (entire) universe. Even so, the soul is only part of that (great existent, i.e. they are not identical. Hence), this (soul) is (both) "non-existent" (as universe) and "existent" (as part). This difference (between soul and "existence") indicates (that every object is similarly non-unitary, and hence) that there is an infinitely expanding diversity (in the universe). (15) [190]

पिबन्नपि व्याप्य हठेन विश्वं स्खलन् किलायं स्वपरात्मसीम्नि ।
विश्वस्य नानात्वमनादिसिद्धं कथं भुवि ज्ञानघनः प्रमार्ष्टि ॥१६॥

pibann api vyāpya haṭhena viśvaṃ
skhalan kilāyaṃ svaparātmasīmni /
viśvasya nānātvam anādisiddhaṃ
kathaṃ bhuvi jñānaghanaḥ pramārṣṭi //16//

Even when this soul, a mass of knowledge, forcefully takes in (i.e. knows) the entire universe, it must (itself) fall within the limits of "one's own aspects" (i.e self-knowledge) and "aspects of the others" (i.e. the objects of knowledge). For how, indeed, can (the soul) wipe away the multiple nature of the universe, (a nature) established without beginning? (16) [191]

सर्वं विदित्यै(त्वै)क्यमपि प्रमार्ष्टुं न चेतनाचेतनतां क्षमेत ।
न संस्कृतस्यापि चिता जडस्य चित्त्वं प्रतीयेत कथञ्चनापि ॥१७॥

sarvaṃ vidity(v)aikyam api pramārṣṭuṃ
na cetanācetanatāṃ kṣameta /
na saṃskṛtasyāpi citā jaḍasya
cittvaṃ pratīyeta kathañcanāpi //17//

Even realization of (the fact that there is) unity of all (existents, a unity experssed by the word "existence" [*sat*]), cannot wipe away the distinction between sentient and insentient things. A corpse on the funeral pyre, even if well-decorated, could not manifest consciousness in any way (17) [192]

प्रत्यक्षमुत्तिष्ठति निष्ठुरेयं स्याद्वादमुद्राहठकारतस्ते ।
अनेकशः शब्दपथोपनीतं संस्कृत्य विश्वं सममस्खलन्ती ॥१८॥

pratyakṣam uttiṣṭhati niṣṭhureyaṃ
syādvādamudrā haṭhakāratas te /
anekaśaḥ śabdapathopanītaṃ
saṃskṛtya viśvaṃ samam askhalantī //18//

The ruthlessly just seal of your doctrine of "maybe" [*syād-vāda*] stands and confronts (all thinkers) with great force. It never fails to lead the entire universe of objects along the path of proper words (i.e. to describe it correctly). (18) [193]

अवस्थितिः सा तव देव ! दृष्टेर्विरुद्धधर्मेष्वनवस्थितिर्या ।
स्खलन्ति यद्यत्र गिरः स्खलन्तु जातं हि तावन्महदन्तरालम् ॥१९॥

avasthitiḥ sā tava deva dṛṣṭer
viruddhadharmeṣv anavasthitir yā |
skhalanti yady atra giraḥ skhalantu
jātaṃ hi tāvan mahad antarālam ||19||

O Lord! The strength of your position consists in the fact that you do not remain fixated on (only one of) the many opposing aspects (of reality). If the words (of the [*syād-vāda*] fail here (i.e. do not definitively express total reality), no matter—for they (still) establish the great distance (between your view and those of others). (19) [194]

गिरां बलाधानविधानहेतोः स्याद्वादमुद्रामसृजस्त्वमेव ।
तदङ्किताास्ते तदतत्स्वभावं वदन्ति वस्तु स्वयमस्खलन्तः ।।२०।।

girāṃ balādhānavidhānahetoḥ
syādvādamudrām asṛjas tvam eva |
tadaṅkitās te tadatatsvabhāvaṃ
vadanti vastu svayam askhalantaḥ ||20||

It was you who created the seal of the doctrine of "maybe" [*syād-vāda*] in order to infuse words with power (to express reality). Branded by that (seal), the words unfailingly declare by themselves the true nature of reality which consists of both the positive (i.e. one's own) and the negative (i.e. that which belonge to others). (20) [195]

परात्मनोस्तुल्यमनादिदुःखप्रबन्धनिर्भेदफलप्रयासः ।
आयासयन्नप्यपरान् परेषामुपासनीयस्त्वमिहैक आसीः ।।२१।।

parātmanos tulyam anādiduḥkha-
prabandhanirbhedaphalaprayāsaḥ |
āyāsayann apy aparān pareṣām
upāsanīyas tvam ihaika āsiḥ ||21||

The aim of your exertions was to destroy equally your own suffering and that of others, (suffering) which has continued to exist in an unbroken stream (since) beginningless (time). You alone, (therefore), were worthy to be worshipped by others (aspiring to liberation), although you greatly wearied many, (namely the absolutists who simply could not comprehend your teachings). (21) [196]

व्यापारयद्दुःखविनोदनार्थमारोपयद्दुःखभरं प्रसह्य ।
परैरधृष्यं जिन ! शासनं ते दुःखस्य मूलान्यपि कृन्ततीह ।।२२।।

vyāpārayad duḥkhavinodanārtham
āropayad duḥkhabharaṃ prasahya |
parair adhṛṣyaṃ jina śāsanaṃ te
duḥkkhasya mūlāny api kṛntatīha ||22||

O Jina! Your teaching seeks to dispel (all) suffering by resolutely imposing the burden of hardships (in the form of austerities). This (teaching) is unassailable by others ; it severs the very roots of suffering in this world. (22) [197]

समामृतस्वादविदां मुनीनामुद्यन्महादुःखभरोऽपि सौख्यम् ।
पयोरसज्ञस्य यथा वृषारेर्हठाग्नितप्तं पिबतः पयोऽत्र ॥२३॥

samāmṛtasvādavidāṃ munīnām
udyan mahāduḥkhabharo'pi saukhyam /
payorasajñasya yathā vṛṣārer
haṭhāgnitaptaṃ pibataḥ payo'tra //23//

Even the burden of the severe pain rising (from austerities) is happiness for those sages who have realized the taste of the ambrosia of equanimity. (This is) like a cat who, drinking severely heated (i. e. boiling) milk, (ignores the pain because he) experiences the flavour. (23) [198]

अमन्दसंवेदनसान्द्रमूर्त्तिः समग्रवीर्यातिशयोपपन्नः ।
निःशेषिताशेषकलङ्कपङ्कः कोऽन्यो भवेदाप्ततरो भवत्तः ? ॥२४॥

amandasṃvedanasāndramūrttiḥ
samagravīryātiśayopapannaḥ /
niḥśeṣitāśeṣakalaṅkapaṅkaḥ
ko 'nyo bhaved āptataro bhavattaḥ //24//

Who can be a greater teacher than you ? (For) you are the total embodiment of infinite consciousness, endowed with the excellence of infinite energy, (and) you have completely destroyed all the mud of karmas, leaving no residue. (24) [199]

यतस्तवेदं प्रतिभाति शब्दब्रह्मैकचिन्मण्डपकोणचुम्बि ।
ततः परं ब्रह्म भवानिहैको यस्मात् परं नापरमस्ति किञ्चित् ॥२५॥छ॥८॥

yatas tavedaṃ pratibhāti śabda-
brahmaikacinmaṇḍapakoṇacumbi /
tataḥ paraṃ brahma bhavān ihaiko
yasmāt paraṃ nāparam asti kiñcit //25//cha//VIII//

Since the "word-universal" [*śabda-brahma*], (which encompasses all words, and through them all objects), is contained within a single corner of your infinite knowledge, you are the highest and only Brahman ; there is no one here greater than you. (25) [200] VIII

IX

[उपजातिवृत्तम्]

मार्गावतारे समसंभृतात्मा स्वयं प्रकाशं स्वमितः परैस्त्वम् ।
सुनिष्ठुरष्ठ्यूतकुतर्कवाक्यैः क्षिप्तोऽपि नाशीः(सीः) प्रतिपत्तिमन्दः ॥१॥

mārgāvatāre samasaṃbhṛtātmā
svayaṃ prakāṣaṃ svam itaḥ parais tvam /
suniṣṭhuraṣṭhyūtakutarkavākyaiḥ
kṣipto 'pi nāś(s)īḥ pratipattimandaḥ //1//

When you entered the path (of liberation), your soul was filled with tranquility, and by your own (efforts) you attained to your own (inner) light. Although others assailed you with harsh words, full of fallacious arguments, you (still) did not waver from your (correct) understanding of (reality). (1) [201]

अवाप्तभूतार्थविचारसारो निष्कम्पमेकत्वकृतप्रतिज्ञः ।
निःशेषितान्तर्बहिरङ्गसङ्गो दीनानुकम्पाविषयस्त्वमाशीः(सीः) ॥२॥

avāptabhūtārthavicārasāro
niṣkampam ekatvakṛtapratijñaḥ /
niḥśeṣiāntarbahiraṅgasaṅgo
dīnānukampāviṣayas tvam āś(s)īḥ //2//

Having attained to the most excellent kind of reflection on true reality, you fearlessly vowed to remain isolated (from worldly involement). You totally renounced both the internal and the external attachments (i. e. passions and possessions), and you took (all) suffering beings as the object of your compassion. (2) [202]

संरक्षतस्तेऽस्खलितार्थदृष्टेः सूत्रेण षड्जीवनिकां निकामम् ।
अपक्षपातस्य बलादिवाऽऽसीत् समस्तभूतेष्वपि पक्षपातः ॥३॥

saṃrakṣatas te 'skhalitārthadṛṣṭeḥ
sūtreṇa ṣaḍjīvanikāṃ nikāmam /
apakṣapātasya balād ivāsīt
samastabhūteṣv api pakṣapātaḥ //3//

(Living in accordance) with the scriptures, you never fell away from the insight into the nature of reality, and you very carefully protected beings of all six classes (i. e. earth-bodies, water-bodies, fire-bodies, air-bodies, vegetable-bodies, and beings with more than one sense faculty). Although impartial (by virtue of non-attachment), you became, as if compelled (to do so), partial (i. e. compossionate) towards all beings. (3) [203]

सूर्यांशुजाः पावकविप्रुषस्ते विनिर्दहन्त्यः परितोऽपि गात्रम् ।
अभीप्सतः कर्मफलैकपाकमासन् सुधासीकरनिर्विशेषाः ॥४॥

sūryāṃśujāḥ pāvakavipruṣas te
vinirdahantyaḥ parito' pi gātram /
abhīpsataḥ karmaphalaikapākam
āsan sudhāsīkaranirviśeṣāḥ //4//

The sun's rays produced sparks of fire which, although they scorched your limbs on all sides, became for you indistinguishable from drops ambrosia; for you aspired to nothing but the ripening of the fruits of karmas, forcing them into maturity by means of severe (austerities). (4) [204]

मन्दः समस्वादभरेण नक्तं गृहीतयोगः शबवद्विचेष्टः ।
परेतभूमौ परिशुष्कमूर्तिः विघट्टितस्त्वं दशनैः शिवाभिः ॥५॥

mandaḥ samāsvādabhareṇa naktaṃ
gṛhītayogaḥ śavavad viceṣṭaḥ /
paretabhūmau pariṣuśkamūrttiḥ
vighaṭṭitas tvaṃ daśanaiḥ śivābhiḥ //5//

Fatigued by the burden of (austerities leading to) the experience of equanimity, you stayed at night in the charnel ground, motionless as a corpse, resolved to remain in motionless as a corpse, resolved to remain in meditation. (As you sat there), the jackal's teeth crushed your emaciated body. (5) [205]

विदग्धरोगीव बलाविरोधान्मासार्द्धमासक्षपणानि कुर्वन् ।
अनादिरागज्वरवेगमु(म)त्र क्रमेण निःशेषितवानलोलः ॥६॥

vidagdharogīva balāvirodhān
māsārdhamāsakṣapaṇāni kurvan /
anādirāgajvaravegamu(a)tra
krameṇa niḥśeṣitavān alolaḥ //6//

Like a wise patient you fasted for a month or a fortnight, according to your ability. Devoid of lust in this world, you gradually eliminated completely the power of that fever whose form is beginningless attachment. (6) [206]

ततः कथञ्चित् सकलात्मवीर्यव्यापारपर्यागतसंयमस्त्वम् ।
जातः कषायक्षयतोऽक्षरात्मा ज्ञानैकपुञ्जः स्वयमेव साक्षात् ॥७॥

tataḥ kathañcit sakalātmavīrya-
vyāpāraparyāgatasaṃyamas tvam /
jātaḥ kaṣāyakṣayato 'kṣarātmā
jnānaikapuñjaḥ svayam eva sākṣāt //7//

Then (when that fever was cooled), you attained, with some difficulty, (a state of) perfect conduct; (this was done) by means of exertions undertaken with the total power of your energy. You fully destroyed the passions, and (thus) instantly became, by your own (efforts), indestuctible, a unified mass of (omniscient) khowledge. (7) [207]

ततस्त्वया व्याप्तपरापरेण स्वायुःस्थितिप्राप्तिनियन्त्रितेन ।
स्वकर्मशेषस्य तथाविपाकमुत्पश्यताऽदेशि शिवस्य पन्थाः ॥८॥

tatas tvayā vyāptaparāpareṇa
svāyuḥsthitiprāptiniyantritena
svakarmaśeṣasya tathāvipākam
utpśyatā 'deśi śivasya panthāḥ //8//

Then, having pervaded yourself as well as the external objects (with your omniscient knowledge), you were restrained (from leaving this mundane world only) by your own previously fixed duration-of-life [*āyuḥ-karma*]. Awaiting fruition of the remaining karms (i.e. the four *aghāti-karmas*: *vedanīya, nāma, āyuḥ, and gotra*), you preached the path of the auspicious (liberation). (8) [208]

अन्तःकषायक्षपणः प्रसह्य बहिर्यथाशक्तिचरित्रपाकः ।
सूत्रार्थसंक्षेपतया त्वयाऽयं प्रदर्शितो नाथ ! शिवस्य पन्थाः ॥९॥

antaḥ kaṣāyakṣapaṇaḥ prasahya
bahir yathāśakticaritrapākaḥ /
sūtrārthasaṃkṣepatayā 'yaṃ
pradarśito nātha śivasya panthāḥ //9//

O Lord! This path of auspicious (liberation), shown by you abridged from the meaning of the scriptures (i.e. in short form), consists (first) in the internal destruction of passions and (second) in the vigorous external perfection of right conduct (i.e. keeping the great vows of the ascetic) according to one's ability. (9) [209]

बोधप्रधान: किल संयमस्ते तत: कषायक्षयजा शिवाप्ति: ।
शिवाप्तिहेतोरपि हेतुहेतुरहेतुवन्निश्चरणस्य बोध: ।।१०।।

bodhapradhānaḥ kila saṃyamas te
tataḥ kaṣāyakṣayajā śivāptiḥ /
śivāptihetor api hetuhetur
ahetuvan niścaraṇasya bodhaḥ //10//

In truth, your conduct is essentially based upon right knowledge; (and) from that (conduct) there is destruction of the passions and attainment of the auspicious (liberation). And so, although knowledge is (in fact) the cause of attaining freedom, it ceases to be such a cause (i.e. it loses its efficacy) in the case of one who has no (right) conduct. (10) [210]

समस्तनिस्तीर्णचरित्रभार: स्वायु:स्थितिज्ञ:सुविशीर्णबन्ध: ।
शिखेव वह्ने: सहजोर्ध्वगत्या तत्सिद्धिधामाऽध्यगमस्त्वमन्ते ।।११।।

samastanistīrṇacaritrabhāraḥ
svāyuḥsthitijñaḥsuviśīrṇabandhaḥ /
śikheva vahneḥ sahajordhvagatyā
tat siddhidhāmā 'dhyagamas tvam ante //11//

You bore the entire burden of perfect conduct, scatterd away all bondage, and realized the (final) state of your own life-period [*āyuḥ*]. Thus, at the end (of life), going upward by nature like the flame of a fire, you reached the abode of the perfected (soul at the top of the *loka-ākāśa*). (11) [211]

तस्मिन् भवानप्रचलप्रदेश: पिबन् दृशा विश्वमशेषमेव ।
समक्षसंवेदनमूर्त्तिरास्ते स्वगुप्तवीर्यातिशय: सुखेन ।।१२।।

tasmin bhavān apracalapradeśaḥ
piban dṛśā viśvam aśeṣam eva /
samakṣasaṃvedanamūrttir āste
svaguptavīryātiśayaḥ sukhena //12//

In that abode (of perfeeted beings), with your space-points (i. e, the domain of your soul) absolutely free from all vibrations, you drink in (i. e. know) the entire universe with your sight. You remain (there) in a state of bliss, an embodiment of direct perception (i. e. omniscient knowledge), endowed with the excellence of your well-contained energy. (12) [212]

दृग्बोधयोस्तैक्ष्ण्यविधायि वीर्यं दृग्बोधतैक्ष्ण्येसु(षु) निराकुलत्वम् ।
निराकुलत्वं तव देव ! सौख्यं गाढोपयुक्तोऽसि सुखं(खे) त्वमेव ॥१३॥

dṛgbodhayos taikṣṇyavidhāyi vīryaṃ
dṛgbodhataikṣṇyes(ṣ)u nirākulatvam /
nirākulatvaṃ tava deva saukhyaṃ
gāḍhopayukto 'si sukhaṃ(e) tvam eva //13//

O Lord ! (Your quality of) eneray [*vīrya*] brings about the sharpening of intuition and knowledge. When these have been sharpened, there is the state of freedom from afflictions, (the state which is itself) Your bliss. You alone are fully secured in that bliss. (13) [213]

वितृष्णता ज्ञानमनन्तरायां(यं) दृग्वीर्यसारोऽस्खलितः समन्तात् ।
अयं समस्तः सुखहेतुपुञ्जस्तवाभवन्नित्यनिराकुलस्य ॥१४॥

vitṛṣṇatā jñānam anantarāyā(a)m
dṛgvīryasāro 'skhalitaḥ samantāt /
ayaṃ samastaḥ sukhahetupuñjas
tavābhavan nityanirākulasya //14//

Freedom from desire, unobstructed knowledge and intuition, and excellent, never-faltering energy — — all these become the aggregation which causes the bliss of you who are forever free from afflictions. (14) [214]

अनादिसंसारपथादपेतमनन्तसिद्धत्वकृतव्यवस्थम् ।
त्रिकालमालाय तमात्मतत्त्वं साक्षात् समं पश्यसि बुध्यसे च ॥१५॥

anādisaṃsārapathād apetam
anantasiddhatvakṛtavyavastham /
trikālam ālāya tam ātmatattvaṃ
sākṣāt samaṃ paśyasi budhyase ca //15//

The reality which is the self, having been removed from the path of beginningless transmigration, has attained to the perfection that has no end. Having become unified with the reality which is the self during (all) three times, you simultaneously see it and (intuitively) know it (as an object). (15) [215]

दृग्बोधवीर्योपचितात्मशक्तिः समन्ततो नित्यमखण्ड्यमानः
अत्यन्ततैक्ष्ण्यादविभागखण्डैरनन्तशः खण्डयसीश विश्वम् ॥१६॥

dṛgbodhavīryopacitātmaśaktiḥ
samantato nityam akhaṇḍyamānaḥ /
atyantataikṣṇyād avibhāgakhaṇḍair
anantaśaḥ khaṇḍayasīṣa viśvam //16//

O Lord ! On all sides you have forever increased your strength, which consists of intuition, knowledge, and energy. Being yourself indivisible, you subdivide the entire universe an infinite number of times with the extreme sharpness of your knowledge, all the way down to the infinitesimal points that cannot be further divided, (and you know even these smallest parts). (16) [216]

दृढोपयुक्तस्य तव स्फुटन्त्यः स्वशक्तयो बिश्वसमाव(न)भासाः ।
विभो न भिन्दन्ति सदा स्वभावं चिदेकसामान्यकृतावतारा: ॥१७॥

pṛḍhopayuktasya tava sphuṭantyaḥ
svaśaktayo viśvasamāv(n)abhāsāḥ /
vibho na bhindanti sadā svabhāvaṃ
cidekasāmānyakṛtāvatārāḥ //17//

Omiscient One ! The powers of the self become manifest in you who are well-secured in your own nature. (These powers) never transgress their own nature; illumined by the one indivisible consciosness, they shine everywhere in the universe. (17) [217]

प्रमातृरूपेण तव स्थितस्य प्रमेयरूपेण विवर्त्तमानाः ।
श्लिष्टावभासा अपि नैकभावं त्वया समं यान्ति पदार्थमालाः ॥१८॥

pramātrūpeṇa tava sthitasya
prameyarūpeṇa vivarttamānāḥ /
śliṣṭāvabhāsā api naikabhavaṃ
tvayā samaṃ yānti padārthamālāḥ //18//

You remain in the state of a knower, and the innumerable objects continue to exist (merely) as knowables, (for) although mingled in your knowlege they never come to have identity with you. (18) [218]

परप्रदेशैर्न परः प्रदेशी प्रदेशशून्यं न हि वस्तु किञ्चित् ।
आलानयन् दर्शनबोधवीर्यं जिन ! प्रदेशेषु सदैव भासि ॥१९॥

parapradeśair na paraḥ pradeśī
pradeśaśūnyaṃ na hi vastu kiñcit /
ālānayan darśanboadhavīryaṃ
jina pradeśeṣu sadaiva bhāsi //19//

O Jina ! Indeed (one) substance does not acquire its space-points [*pradeśa*] from those of another substance (i. e substances have independent existence). Also, no existent is devoid ofs pace-points (i. e. *guṇas* must also have them). You always shine in your (own) space-points, (which are) well-united with your qualities, (namely) intuition, knowledge, energy, (etc.) (i. e. The *guṇas* are said tc occupy the space-points cf the substance, contrary to the *Nyāya* assertion that *guṇas* exist independend of the substance). (19) [219]

आलम्ब्य विश्वं किल पुष्कलेयं दृग्बोधवैचित्र्यमयी विभूतिः ।
तव स्वभावाद् दृशिबोधमूर्त्तेरेतावदेवोपकृतं परेभ्यः ॥२०॥

ālmabya viśvaṃ kila puṣkaleyaṃ
dṛgbodhavaicitryamayī vibhūtiḥ /
tava svabhāvād dṛśibodhamūrter
etāvad evopakṛtaṃ parebhyaḥ //20//

(Your great) glory, consisting of the variegated knowledge and intuition, (may be said to) depend upon this whole world (insofar as it takes the world as its object). But only to that extent can it be said that you owe (this glory) to other (things), for in fact you are by nature an embodiment of intuition and knowledge. (20) [220]

अनन्तधर्मप्रचितैः प्रदेशैर्दृग्बोधयोराश्रयमात्रभूतः ।
दृग्बोधवैचित्र्यमुखेन साक्षाद्विभो ! विभास्येव हि विश्वरूपः ॥२१॥

anantadharmapracitaiḥ pradeśair
dṛgbodhayor āśrayamātrabhūtaḥ /
dṛgbodhavaicitryamukhena sākṣād
vibho vibhāsy eva hi viśvarūpaḥ //21//

O Omniscient One! You are merely the abode of intuition and knowledge, as well as of the innumerable other qualities which pervade your space-points. However, intuition and knowledge are variegated (because of the objects known); thus, you yourself also appear to be an embodiment of infinite forms. (21) [221]

अभावभावोभयरूपमेकं स्ववस्तु साक्षात् स्वयमेव पश्यन् ।
न सज्जसे क्वापि सदाऽप्रकम्पः स्वभावसीमाङ्किततत्त्वमग्नः ॥२२॥

abhāvabhāvobhayarūpam ekaṃ
svavastu sākṣād svayam eva paśyan /
na sajjase kvāpi sadā 'prakampaḥ
svabhāvasīmāṅkitatattvamagnaḥ //22//

By (the power of) your self you directly perceive your self; (and this self) although single, partakes of the (triple) nature of being existent, non-existent, and both (existent and non-existent, from the points of view of self, other, and non-sequentiality, respectively). You never become attached to anything other (than yourself), but remain always unshakeable, immersed (only) in that reality which does not transgress your own nature. (22) [222]

भूतं भवद् भावि समस्तविश्वमालम्बमानः सममेव साक्षात् ।
अनन्तविश्वात्मकदिव्यदीप्तिस्तवोपयोगो जिन् ! नास्तमेति ॥२३॥

bhūtaṃ bhavad bhāvi samastaviśvam
ālambamānaḥ samam eva sākṣāt /
anantaviśvātmakadivyadīptis
tavopayogo jina nāstam eti //23//

O Jina! You simultaneously take the entire universe, past, present, and future, as the object of your omniscient knowledge. The divine splendour (of this knowledge) pervades the infinite worlds with its ceaseless activity (23) [223]

समन्ततो दृष्टिरवारितेयं सर्वत्र बोधोऽयमरुद्धशक्तिः ।
अनन्तवीर्यातिशयेन गाढं सुदुर्द्धरं धारयसि स्वमीश ! ॥२४॥

samantato dṛṣṭir avāriteyaṃ
sarvatra bodho 'yam aruddhaśaktiḥ /
anantavīryātiśayena gāḍhaṃ
sudurddharaṃ dhārayasi svam īśa //24//

O Lord! Your vision is on all sides unimpeded, and the power of your knowledge is everywhere without obstruction. Fully immersed in your excellent and infinite energy, you remain invincible. (24) [224]

भ्रान्त्वा समग्रं जगदेव दीनं खिन्नात्मना प्राणपणं विधाय ।
बन्दीकृतोऽस्यद्य मयाऽतिलोभात् स्व(स)र्वस्त्वमेवाप्याय(थ) किं विवादैः
॥२५॥छ॥९॥

bhrāntvā samagraṃ jagad eva dīnaṃ
khinnātmanā prāṇapaṇaṃ vidhāya /
bandīkṛto 'sy adya mayā 'tilobhāt
sv(a)rvas tvam evāpyāy(th)a kiṃ vivādaiḥ //25//cha//ix/

Having wandered miserably through all existences in this universe with heart full of afflictions, I have today used all my energy and have with great longing made you captive. You alone are everything to me; now, as I have attained you, what is the use discussions ? (25) [225] IX

X

[उपजातिवृत्तम्]

अन्तर्निमग्नान्यनयस्वभावं स्वभावलीलोच्छलनार्थमेव ।
विशुद्धविज्ञानघनं समन्तात् स्तोष्ये जिनं शुद्धनयैकदृष्टचा ॥१॥

antarnimagnānyanayasvabhāvaṃ
svabhāvalīlocchalanārtham eva /
viśuddhavijñānaghanaṃ samantāt
stoṣye jinaṃ śuddhanayaikadṛṣṭyā //1//

I shall praise the Jina from one point of view, (namely) the pure (i.e. non-conventional) way of seeing (him). Within (this) Jina's nature, all other partial descriptions are subsumed; he is on all sides a mass of pure consciousness. (This pure consciousness) seeks no end other than manifesting its own blissful nature (1) [226]

निरर्गलोच्छालविशालधाम्नो यदेव चैतन्यचमत्कृतं ते ।
उदारवैस(श)द्यमुदेत्यभेदं तदेव रूपं तव मार्जितश्च(स्य) ॥२॥

nirargalocchālaviśāladhāmno
yad eva caitanyacamatkṛtaṃ te /
udāravais(ś)adyam udety abhedaṃ
tad eva rūpaṃ tava mārjitaśca(-sya) //2//

Your miraculous and undivided consciousness rises and shines forth with great clarity and unobstructed, brilliant light; that (consciousness) is (itself) the true nature of you who are purified. (2) [227]

चिदेकरूपप्रसरस्तवायं निरुध्यते येन स एव नास्ति ।
स्वभावगम्भीरमहिम्नि लग्नो विभो ! विभास्येकरसप्रवाहः ॥३॥

cidekarūpaprasaras tavāyaṃ
nirudhyate yena sa eva nāsti /
svabhāvagambhīramahimni lagno
vibho vibhāsy ekarasapravāhaḥ //3//

O Omniscient One! There is no one who can obstruct the homogeneous expansion of your consciousness (i.e. an expansion which involves no qualitative change). Well-secured in the profound greatness of your own nature, you appear as a stream whose essence is unified (i.e. constantly blissful). (3) [228]

उपर्युपर्युच्छलदच्छधामा प्रकाशमानस्त्वमभिन्नधारः ।
चिदेकतासङ्कलितात्मभासा समग्रमुच्चावचमस्यसीश! ॥४॥

uparyupary ucchalad acchadhāmā
prakāśamānas tvam abhinnadhāraḥ /
cidekatāsaṅkalitātmabhāsā
samagram uccāvacam asyasīśa! //4//

You shine forth, endowed with an unbroken stream (of omniscience) whose pure light flashes ever more brightly. The brilliant (rays) of the self are held together by your unified consciousness; with these, you O Lord! (even) transcend the distinctions of high and low in the entire range (of objects, i.e. you see all objects with equal clarity, regardless of their size or subtlety). (4) [229]

समुच्छलत्यत्र तदा(वा)द्वितीये महौजसश्चिन्महसो महिम्नि ।
जलप्लवप्लावितचित्रनीत्या विभाव्यते विश्वमपि प्रमृष्टम् ॥५॥

samucchalaty atra tad(v)ādvitīye
mahaujasaś cinmahaso mahimni /
jalaplavaplāvitacitranītyā
vibhāvyate viśvam api pramṛṣṭam //5//

When the unparalleled light of your consciousness, endowed with great brilliance, fully manifests itself, then everything (else) appears like a painting that has been blurred by a flood of water (i. e. fades by comparison). (5) [230]

विशुद्धबोधप्रतिबद्धधाम्नः स्वरूपगुप्तस्य चकाश(स)तस्ते ।
अयं स्फुटः स्वानुभवेन काममुदीर्यते भिन्नरसः स्वभावः ॥६॥

viśuddhabodhapratibaddhadhāmnaḥ
svarūpaguptasya cakāś(s)atas te /
ayaṃ sphuṭaḥ svānubhavena kāmam
udīryate bhinnarasaḥ svabhāvaḥ //6//

Having your splendour united with pure consciousness, you shine forth, well-contained within your own nature. Your own-being, the character of which is different (than it was during the mundane states), and which becomes evident through your experience of it, is freely manifest in you. (6) [231]

अभावभावादिविकल्पजालं समस्तमप्यस्तमयं नयन्नः ।
समुच्छलद्बोधसुधाप्लवोऽयं स्वभाव एवोल्लसति स्फुटस्ते ॥७॥

abhāvabhāvādivikalpajālaṃ
samastam apy astamayaṃ nayan naḥ /
samucchalad bodhasudhāplavo 'yaṃ
svabhāva evollasati sphuṭas te //7//

You lay to rest the entire net of distinctions (that we normally make) between existence, non-existence, etc., (by giving us a glimpse of infinite consciousness). Your manifest own-being iteself shines forth, immersed within the nectar of knowledge that rises on all sides. (7) [232]

स्वभावबद्धाऽचलितैकदृष्टेः स्फुटप्रकाशस्य तवोज्जिहासोः ।
समन्ततः सम्भृतबोधसारः प्रकाशपुञ्जः परितश्चकास्ति ॥८॥

svabhāvabaddhā'calitaikadṛṣṭeḥ
sphuṭaprakāśasya tavojjihāsoḥ /
samantataḥ sambhṛtabodhasāraḥ
prakāśapuñjaḥ paritaś cakāsti //8//

Unmoved, with vision fixed on your own-being, your "light" mode manifest, you are desirous of leaving (for the summit of the universe). The mass of your light, whose form is knowledge, is complete in every respect and shines forth on all sides. (8) [233]

अनादिमध्यान्तचिदेकभासि प्रकाशमाने त्वयि सर्वतोऽपि ।
एकाखिलक्षालितकस्म(श्म)लेयं विलासमायात्यनुभूतिरेव ॥९॥

anādimadhyāntacidekabhāsi
prakāśamāne tvayi sarvato 'pi /
ekākhilakṣālitakas(ś)maleyaṃ
vilāsam āyāty anubhūtir eva //9//

When you shine forth on all sides with the splendour of unified consciounesss that has neither beginning, middle, nor end, there begins to shine (in me) nothing but the experience (of self, an experience) in which all impurities are washed away. (9) [234]

तवात्र तेजस्यनुभूतिमात्रे चकाश(स)ति व्यापिनि नित्यपूर्णे ।
न खण्डनं कोऽपि विधातुमीशः समन्ततो मे निरुपप्लवस्य ॥१०॥

tavātra tejasy anubhūtimātre
cakāś(s)ati vyāpini nityapūrṇe /
na khaṇḍanaṃ ko'pi vidhātum īśaḥ
samantato me nirupaplavasya //10//

When your light, which is nothing but all-pervading, eternally perfect self-experience, shines forth here (in the *samavasaraṇa*), no one can obstruct my (experience of the pure self, for I am then) on every side free from afflictions. (10) [235]

चित्तेजसा साकमनादिमग्नचित्तेजसोन्मज्जसि शा(सा)कमेव ।
न जातुचिन्मुञ्चसि चण्डरोचिः स्फुरत्तडित्पुञ्ज इवात्मधाम ॥११॥

cittejasā sākam anādimagna-
cittejasonmajjasi ś(s)ākam eva /
na jātucin muñcasi caṇḍarociḥ
sphurat taḍitpuñja ivātmadhāma //11//

From beginningless time, you, along with the light of (your) pure consciousness, were immersed (i.e. covered by karmas. But now) you, along with the light of (your) pure consciousness, are made manifest. Your splendour is intense (like that of the sun); you never abandon the brilliance of your self, which is like a mass of lightning flashes. (11) [236]

समन्ततः सौरभमातनोति तवैष चिच्छक्तिविकासहासः ।
कस्याप्यमुञ्चिन्मकरन्दपानलौल्येन धन्यस्य दृशो विशन्ति ॥१२॥

samantataḥ saurabham ātanoti
tavaiṣa cicchaktivikāsahāsaḥ /
kasyāpy amuñcinmakarandapāna-
laulyena dhanyasya dṛśo viśanti //12//

Your smile, arising through the expansion of the power of consciousness, spreads fragrance on every side. But the perceptions only of those fortunate ones who are longing to drink the nectar of consciousness enter this (fragrance). (12) [237]

त्वमेक एवैकरसस्वभावः सुनिर्भरः स्वानुभवेन कामम् ।
अखण्डचित्पिण्डविपिण्डितश्रीर्विगाहसे सैन्धवखिल्यलीलाम् ॥१३॥

tvam eka evaikarasasvabhāvaḥ
sunirbharaḥ svānubhavena kāmam /
akhaṇḍacitpiṇḍavipiṇḍitaśrīr
vigāhase saindhavakhilyalīlām //13//

Your nature partakes of only one character, and you are fully completed by your own experience (i. e. you experience nothing but the self). Your splendour (knowledge, energy, etc.) is united with a mass of undivided consciousness. On your own you attain to (unity of character like that of) the flavour of a piece of rock-salt (i. e. tasting the same throughout). (13) [238]

विशुद्धचित्पूरपरिप्लुतस्त्वमार्द्रार्द्र एव स्वरसेन भासि ।
प्रालेयपिण्डः परितो विभाति सदार्द्र एवाद्रवतायुतोऽपि ।।१४।।

viśuddhacitpūrapariplutas tvam
ārdrārda eva svarasena bhāsi /
prāleyapiṇḍaḥ parito vibhāti
sadārdra evādravatāyuto 'pi //14//

(Although) fully immersed on all sides in the flood of pure consciousness (i. e. although solidly unified), you appear to be extremely fluid (i. e. able to comprehend all objects) by your own character (i. e. without deviating from your nature. Thus you are) like a piece of ice, (which,) although firm and endowed with solidity, always appears wet on every side. (14) [239]

अपारबोधामृतसागरोऽपि स्वपारदर्शी स्वयमेव भासि ।
त्वमन्यथा स्वानुभवेन शून्यो जहासि चिद्वस्तुमहिम्नि नि(ने)च्छाम् ।।१५।।

apārabodhāmṛtasāgaro 'pi
svapāradarśī svayam eva bhāsi /
tvam anyathā svānubhavena śūnyo
jahāsi cidvastumahimni ni(e)cchām //15//

Although you are an ocean of the nectar or infinite knowledge, you shine forth on your own as being one who has insight into the self. If this were not so, (you would) be devoid of self-experience and would never abandon the desire (to attain) the greatness of that reality called consciousness (i. e. still having desires, you would not be perfect). (15) [240]

अखण्डितः स्वानुभवस्तवायं समग्रपिण्डीकृतबोधसार :।
ददाति नैवान्तरमुद्धतायाः समन्ततो ज्ञानपरम्परायाः ।।१६।।

akhaṇḍitaḥ svānubhavas tavāyaṃ
samagrapiṇḍīkṛtabodhasāraḥ /
dadāti naivāntaramuddhatāyāḥ
samantato jñānaparamparāyāḥ //16//

Your unbroken self-experience, in which the entire essence of knowledge has been united, never gives any occasion for the most formidable sequences of knowledge (i. e. *vikalpas* based on various viewpoints) to arise. (16) [241]

निषीदतस्ते स्वमहिम्न्यनन्ते निरन्तरप्रस्फुरितानुभूतिः ।
स्फुटः सदोदेत्ययमेक एव विश्रान्तविश्वोर्मिभरः स्वभावः ।।१७।।

niṣīdatas te svamahimny anante
nirantaraprasphuritānubhūtiḥ /
sphuṭaḥ sadodety ayam eka eva
viśrāntaviśvormibharaḥ svabhāvaḥ //17//

As you remain in your infinite majesty, ever-flashing with self-experience, there always arises nothing but this manifest own-being in which the entire multitude of the waves (of *vikalpas*) is completely quieted. (17) [242]

सर्वा क्रिया कारककश्मलैव कर्त्रादिमूला किल तत्प्रवृत्तिः ।
शुद्धः क्रियाचक्रपराङमुखस्त्वं भामात्रमेव प्रतिभासि भावः ॥१८॥

sarvā kriyā kārakakaśmalaiva
kartrādimūlā kila tatpravṛttiḥ /
śuddhaḥ kriyācakraparāṅmukhas tvaṃ
bhāmātram eva pratibhāsi bhāvaḥ //18//

All actions are befouled, as it were, by "agent, etc.," for verily the putting of an action into effect proceeds from (a situation involving) "agent, etc." (i. e. the six *kārakas*). In your pure state you have turned away from this cycle (of the *kārakas*) and are therefore one who shines forth with (i. e. as) knowledge alone. (18) [243]

स्वस्मै स्वतः स्वः स्वमिहैकभावं स्वस्मिन् स्वयं पश्यसि सुप्रसन्नः ।
अभिन्नदृग्दृश्यतया स्थितोऽस्मान्न कारकाणीश ! दृगेव भासि ॥१९॥

svasmai svataḥ svaḥ svam ihaikabhāvaṃ
svasmin svayaṃ paśyasi suprasannaḥ /
abhinnadṛgdṛśyatayā sthito 'smān-
na kārakāṇīśa dṛg eva bhāsi //19//

O Lord ! In this state you are extremely tranquil; within yourself, for yourself, and by yourself you intuitively perceive your own unified being. You remain free from distinctions of "seer" and "thing seen;" hence there are no divisions (of agent, etc., within you), and you shine forth purely as intuition. (19) [244]

एकोऽप्यनेकत्वमुपैति कामं पूर्वापरीभावविभक्तभावः ।
नित्योदितैकाग्रदृगेकभावो न भाससे कालकलङ्कितश्रीः ॥२०॥

eko 'py anekatvam upaiti kāmaṃ
pūrvāparībhāvavibhaktabhāvaḥ /
nityoditaikāgradṛgekabhāvo
na bhāsase kālakalaṅkitaśrīḥ //20//

An existent is divided into prior and later states, but also is one; thus it attains fully to unity as well as to multiplicity. (But) you, having achieved unity of consciousness through your ever-present one-pointed intuition (of the self), do not ever appear like the goddess of fortune, who is (always) sullied by (the presence of) misfortune. (i. e. Your unified consciousness is never vitiated by the presence of changing states). (20) [245]

आद्यन्तमध्यादिविभागकल्पः समुच्छलन् खण्डयति स्वभावम् ।
अखण्डदृग्मण्डलपिण्डितश्रीरेको भवान् सर्वसरश्चकास्ति ।।२१।।

ādyantamadhyādivibhāgakalpaḥ
samucchalan khaṇḍayati svabhāvam /
akhaṇḍadṛgmaṇḍalapiṇḍitaśrīr
eko bhavān sarvasaraś cakāsti //21//

The perception which (forcefully) arise (in the minds of ordinary people) pertaining to distinctions of beginning, middle, and end etc., cut the own-being of reality into parts. You, (however), although endowed with all aspects, shine forth as One, because your splendour is united with unbroken intuition. (21) [246]

भामात्रमित्युत्कलितप्रवृत्तिर्भग्नक्रियाकारककालदेशः ।
शुद्धस्वभावैकजलोज्ज्वलस्त्वं पूर्णो भवन्नासि निराकुलश्रीः ।।२२।।

bhāmātram ity utkalitapravṛttir
bhagnakriyākārakakāladeśaḥ /
śuddhasvabhāvaikajalojjvalas tvaṃ
pūrṇo bhavan nā 'si nirākulaśrīḥ //22//

You are one for whom the only description possible is "nothing but knowledge." You are, (furthermore), one who has broken (the cycle of) action, agent, time, and space. Sparkling like clear water with pure own-being, you are perfect, a soul whose "goddess of wealth" is without afflictions. (i.e. You are totally unsullied.) (22) [247]

एकाग्रपूर्णस्तिमिताविभागभामात्रभावाऽस्खलितैकवृत्त्या ।
चकासतः केवलनिर्भरस्य न सङ्करस्तेऽस्ति न तुत्स(च्छ)तापि ।।२३।।

ekāgrapūrṇastimitāvibhāga-
bhāmātrabhāvā'skhalitaikavṛttyā /
cakāsataḥ kevalanirbharasya
na saṅkaras te 'sti na tuts(tucch)atā 'pi //23//

You shine with the one mode of being which does not fall away from the state of pure intuition, (a state) which is free from distinctions, perfect, immovable, and one-pointed (towards the self). In you, who are complete with omniscient knowledge, there is neither confusion (of your consciousness with the objects reflected therein) nor total absence (of these objects). (23) [248]

भावीभवन् भासि हि भाव एव चित्तीभवंश्चिन्मय एव भासि ।
भावो न वा भासि चिदेव भासि न वा विभो ! भास्यसि चिच्चिदेक: ॥२४॥

bhāvībhavan bhāsi hi bhāva eva
cittībhavaṃś cinmaya eva bhāsi |
bhāvo na vā bhāsi cid eva bhāsi
na vā vibho bhāsy asi ciccidekaḥ ||24||

O Omniscient One! (From the point of view which does not distinguish between qualities and substance), insofar as you shine forth as being one with your qualities (and their modes), you are qualities alone. And insofar as you shine forth as being consciousness, you are identical with consciousness. (But from the point of view which distinguishes qualities from substance, it can be said that you) do not shine forth as being qualities, but only as being substance [*cit*] ; you do not appear as *endowed with* consciousness, but *are* consciousness alone. (24) [249]

एकस्य शुद्धस्य निराकुलस्य भावस्य भाभारसुनिर्भरस्य ।
सदाऽस्खलद्भावनयाऽनयाऽहं भवामि योगीश्वर ! भाव एव ॥२५॥छ॥१०॥

ekasya śuddhasya nirākulasya
bhāvasya bhābhārasunirbharasya |
sadā 'skhalad bhāvanayā 'nayā 'haṃ
bhavāmi yogīśvara bhāva eva ||25||cha||X||

O Lord of Yogins! By virtue of constant and unimpeded practice, I become (identical with) that state which is complete with the mass of brilliance (i. e. knowledge), which is free from all afflictions, and which is unified and pure. (25) [250] X

XI

[अनुष्टप् छन्दः]

इयं द्राघीयसी सम्यक्परिणाममभीप्सता ।
भवतात्मवता देव ! क्षपिता मोहयामिनी ।। १ ।।

iyaṃ drāghīyasī samyakpariṇāmam abhīpsatā /
bhavatātmavatā deva kṣapitā mohayāminī // 1 //

O Lord ! Desirous of obtaining the proper (i.e. innate) transformation (i.e. mode of the soul), and being one (with the knowledge of the self), you have brought this very long night of delusion to an end. (1) [251]

सुविशुद्धैश्चिदुद्गारैर्जीर्णमाख्यासि कश्मलम् ।
अज्ञानादतिरागेण यद्विरुद्धं पुराहृतम् ।। २ ।।

suviśuddhaiś cidudgārair jīrṇam ākhyāsi kaśmalam /
ajñānād atirāgeṇa yad viruddhaṃ purāhṛtam // 2 //

You preach that all the evil, contrary (to the nature of the soul), that has been previously accumulated through ignorance and excessive attachment, is destroyed by extremely pure flashes of consciousness. (2) [252]

दीप्रः प्रार्थयते विश्वं बोधाग्निरयमञ्जसा ।
त्वं तु मात्राविशेषज्ञस्तावदेव प्रयच्छसि ।। ३ ।।

dīpraḥ prārthayate viśvaṃ bodhāgnir ayam añjasā /
tvaṃ tu mātrāviśeṣajñas tāvad eva prayacchasi // 3 //

This "fire" of knowledge indeed seeks (to "burn") the entire universe (by knowing it). But you, knowing the measure (of what is *worth* knowing, namely the true nature of the self), give only that much to this (knowledge) to cognize. (3) [253]

बोधाग्निरिन्धनीकुर्वन् विश्वं विश्वमयं तव ।
स्वधातुपोषमे[कै]कं तनुते तनुविक्रियाम् ।। ४ ।।

bodhāgnir indhanīkurvan viśvaṃ viśvamayaṃ tava /
svadhātupoṣam e[kai]kaṃ tanute tanuvikriyām // 4 //

The fire of your knowledge takes the entire universe as its fuel; indeed, it expands (the sphere of activities of its) body (to this extent) by nourishing its unitary innate elements (i.e. by cognizing the self). (4) [254]

विश्वग्रासातिपुष्टेन शुद्धचैतन्यधातुना ।
रममाणस्य ते नित्यं बलमालोक्यतेऽतुलम् ॥ ५ ॥

viśvagrāsātipuṣṭena śuddhacaitanyadhātunā /
ramamāṇasya te nityaṃ balam ālokyate'tulam // 5 //

Your infinite energy is seen from the fact that, taking in the whole universe, you always delight in the fully completed element of pure consciousness. (5) [255]

अनन्तबलसन्नद्धं स्वभावं भावयन् विभुः ।
अन्तर्जीर्णजगद्ग्रासस्त्वमेवैको विलोक्यसे ॥ ६ ॥

anantabalasannaddhaṃ svabhāvaṃ bhāvayan vibhuḥ /
antarjīrṇajagadgrāsas tvam evaiko vilokyase // 6 //

You alone are seen to be the omniscient one, for you have digested within yourself (i.e. internalized) this "morsel" which is the universe (of object, and also) you perceive your own-being, which is endowed with infinite energy. (6) [256]

विश्वग्रासादनाकाङ्क्षः प्रयातस्तृप्तिमक्षयाम् ।
अयं निरुत्सुको भासि स्वभावभरनिर्भरः ॥ ७ ॥

viśvagrāsād anākāṅkṣaḥ prayātas tṛptim akṣayām /
ayaṃ nirutsuko bhāsi svabhāvabharanirbharaḥ // 7 //

Because you take in the whole universe, you are free from all desires (to know anything more), and you have, thereby, attained to unending contentment and freedom from striving (for new objects). You shine forth, complete in your perfect own-being. (7) [257]

अनन्तरूपैरुद्यद्भिरुपयोगचमत्कृतैः ।
वहस्येकोऽपि वैचित्र्यं सुमहिम्ना स्फुटीभवन् ॥ ८ ॥

anantarūpair udyadbhir upayogacamatkṛtaiḥ /
vahasy eko 'pi vaicitryaṃ sumahimnā sphuṭībhavan // 8 //

You shine forth with great majesty; and although you are One, you possess diversity through the wondrous and infinitely variegted manifestations onsciousness which constantly arise. (8) [258]

एक एवोपयोगस्ते साकारेतरभेदतः ।
ज्ञानदर्शनरूपेण द्वितयीं गाहते भुवम् ॥ ९ ॥

eka avopayogas te sākāretarabhedataḥ /
jñānadarśanarūpeṇa dvitayīṃ gāhate bhuvam // 9 //

Your consciousness is indeed unitary; and yet, because of the distinction between form and formlessness, .pertaining to knowledge and intuition, (respectively), that (consciousness) comes to possess a dual nature. (9) [259]

समस्तावरणोच्छेदान्नित्यमेव निरर्गले ।
अपर्यायेण वर्त्तेते दृग्ज्ञप्ती विशदे त्वयि ॥ १० ॥

samastāvaraṇocchedān nityam eva nirargale /
aparyāyeṇa varttete dṛgjñaptī viśade tvayi // 10 //

In you there is total destruction of all coverings (i.e. karma); hence your intuition and knowledge, being clear and freed from all impediments, always operate non-successively (i.e. simultaneously). (10) [260]

दृग्ज्ञप्त्योः सहकारीदमनन्तं वीर्यमूर्जितम् ।
सहतेऽनन्तरायं ते न मनागपि खण्डनम् ॥ ११ ॥

dṛgjñaptyoḥ sahakārīdam anantaṃ vīryam ūrjitam /
sahate 'nantarāyaṃ te na manāgapi khaṇḍanam // 11 //

Your infinite energy, fully developed and free from all obstructions, co-existing with knowledge and intuition, does not allow any further opposition by the karmas). (11) [261]

अखण्डदर्शनज्ञानप्रागल्भ्यग्लपिताऽखिलः ।
अनाकुलः सदा तिष्ठन्नेकान्तेन सुखी भवान् ॥ १२ ॥

akhaṇḍadarśanajñānaprāgalbhyaglapitā'khilaḥ /
anākulaḥ sadā tiṣṭhann ekāntena sukhī bhavān // 12 //

Having exhausted (i.e. known) the entire (universe) with the greatness of (your) unbroken intuition and knowledge, you are always free from afflictions and remain absolutely blissful. (12) [262]

स्वयं दृग्ज्ञप्तिरूपत्वान्न सुखी सन् प्रमाद्यसि ।
नित्यव्यापारितानन्तवीर्य ! जोन्य(जाना)सि पश्यसि ॥ १३ ॥

svayaṃ dṛgjñaptirūpatvān na sukhī san pramādyasi /
nityavyāpāritānantavīrya jonya(jānā)si paśyasi // 13 //

Because you embody the nature of intuition and knowledge, and because you are (inherently) blissful, you do not fall away from (these qualities). And, O lord of the infinite energy eternally manifest, you know and see (every thing). 13 [263]

नश्वरत्वं दृशिज्ञप्त्योर्न तवास्ति मनागपि ।
सतः स्वयं दृशिज्ञप्तिक्रियामात्रेण वस्तुनः ।। १४ ।।

naśavaratvaṃ dṛśijñaptyor na tavāsti manāg api /
sataḥ svayam dṛśijñaptikriyāmātreṇa vastunaḥ // 14 //

Because your existence is (characterized) purely by the action of intuiting and of knowing objects, your intuition and knowledge are not transitory in even the slightest (degree). (14) [264]

न ते कर्त्राद्यपेक्षत्वाद्दृशिज्ञप्त्योरनित्यता ।
स्वयमेव सदैवासि यतः षट्कारकीमयः ।। १५ ।।

na te kartrādypekṣatvād dṛśijñaptyor anityatā /
svayam eva sadaivāsi yataḥ ṣaṭkārakīmayaḥ // 15 //

Since you yourself embody the nature of the six instrumentalities [*kāraka*], your intuition and knowledge never suffer any impermanence, (which would normally occur in this mundane world) due to such considerations as agent, etc. (15) [265]

दृश्यज्ञेया(य)बहिर्वस्तुसान्निध्यं नात्र कारणम् ।
कुर्वतेा दर्शनज्ञाने दृशिज्ञप्तिक्रिये तव ।। १६ ।।

dṛśyajñeyā(a)bahirvastu sānnidhyaṃ nātra kāraṇam /
kurvato darśanajñāne dṛśijñaptikriye tava // 16 //

As you perform the actions of intuiting and knowing, the proximity of external objects, (i.e.) the seeables and knowables, is not the means (by which) your intuition and knowledge (operate). (i.e. Omniscience does not depend upon external objects for its manifestation.) (16) [266]

क्रियमाणदृशिज्ञप्ती न ते भिन्ने कथञ्चन ।
स्वयमेव दृशिज्ञप्ती भवतः कर्मकी(क)र्त्तनात् ।। १७ ।।

kriyamāṇadṛśijñaptī na te bhinne kathañcana /
svayam eva dṛśijñaptī bhavataḥ karmakī(a)rttanāt //17 //

The actions of intuiting and knowing, being performed *by* you, are not in any way distinct *from* you, for you yourself become, through destruction of the karmas, that very iutuition and knowledge. (17) [267]

क्रियां भावत्वमानीय दृशिज्ञप्ती भवन्स्वयम् ।
त्वं दृशिज्ञप्तिमात्रोऽसि भावोऽन्तर्गूढकारकः ॥ १८ ॥

kriyāṃ bhāvatvam ānīya dṛśijñaptī bhavan svayam /
tvaṃ dṛśijñaptimātro 'si bhāvo 'ntargūḍhakārakaḥ // 18 //

You turn the actions (of intuiting and knowing) into states [*bhava*] (of your self; in other words), by (the power of) your self you *become* intuition and knowledge. (Thus), having subsumed the cycle of instrumentalities [*kāraka*] within your self, you are nothing but intuition and knowleage. (18) [268]

दृग्ज्ञप्तीभवतो नित्यं भवनं भवतः क्रिया ।
तस्याः कर्त्रादिरूपेण भवानुल्लसति स्वयम् ॥१९॥

dṛgjñaptībhavato nityaṃ bhavanaṃ bhavataḥ kriyā /
tasyāḥ kartrādirūpeṇa bhavān ullasati svayam // 19 //

(Since) you are always (nothing but) intuition and knowledge, their manifestation (in you) is (itself) your action. (And) you shine forth in in the form of being agent, etc., of that very action. [19] [269]

आत्मा भवसि कर्त्तेति दृग्ज्ञप्तीभवसीति तु ।
कर्मैवमपरे भावास्त्वमेव करणादयः ॥२०॥

ātmā bhavasi kartteti dṛgjñaptī bhavasīti tu /
karmaivam apare bhāvās tvam eva karaṇādayaḥ // 20 //

(Insofar) as you are the self, you are the agent (of *producing* intuition and knowledge. And since) you yourself *become* intuition and knowledge, you are the object (of that action). Similarly, you also embody the other forms (of the *kārakas*) : instrument, etc. (20) [270]

क्रियाकारकसामग्रीग्रासोल्लासविशारदः ।
दृशिज्ञप्तिमयो भावो भवान् भावयतां सुखः ॥२१॥

kriyākārakasāmagrī grāsollāsaviśāradaḥ /
dṛśijñaptimayo bhāvo bhavān bhāvayatāṃ sukhaḥ // 21 //

Being one who is gifted both in manifesting and in subsuming the totality of action and its instrumentalities (from the viewpoints of distinction

and non-distinction, respectively, of qualities from substance), you are in reality the embodiment of intuition and knowledge, and are a source of bliss to those who reflect upon you. (21) [271]

अनाकुल: स्वयं ज्योतिरन्तर्बहिरखण्डित: ।
स्वयंवेदनसंवेद्यो भासि त्वं भाव एव न: ॥२२॥

anākulaḥ svayaṃ jyotir antarbahir akhaṇḍitaḥ |
svayaṃvedanasaṃvedyo bhāsi tvaṃ bhāva eva naḥ || 22 ||

Free from afflictions both within and without, you are yourself a light undivided (by distinctions of substance and qualities, and this light is) experienced by your own self. You appear to us as nothing but this (pure) state of consciousness). (22) [272]

एवमेवेति न क्वापि यदुपैष्यवधारणम् ।
अवधारयतां तत्त्वं तव सैवावधारणा ॥२३॥

evam eveti na kvāpi yadupaiṣy avadhāraṇam |
avadhārayatāṃ tattvaṃ tava saivāvadhāraṇā || 23 ||

You cannot in any way be definitely characterized as being "(only) this" (or "only that"). Hence, an (exclusively) accurate determination of your nature is not possible for those who try to define you (from a single viewpoint). (23) [273]

तीक्ष्णोपयोगनिर्व्यग्रगाढग्रहहठाहत: ।
अनन्तशक्तिभि: स्फारस्फुटं भासि परिस्फुटम् ॥२४॥

tīkṣṇopayoganirvyagragāḍhagrahahaṭhāhataḥ |
anantaśaktibhiḥ sphārasphuṭaṃ bhāsi parisphuṭam || 24 ||

You are, (as it were), forcibly struck, held fast (in your omniscience), kept (there) through the intense, undistracted application of consciousness (to all objects). You shine forth, possessing infinite powers, clearly and completely manifest. (24) [274]

त्वद्भावभावनाव्याप्तविश्वात्माऽस्मि भवन्मय: ।
अयं दीपानलग्रस्तवर्त्तिनीत्या न संशय ॥२५॥छ॥११॥

tvadbhāvabhāvanāvyāptaviśvātmā 'smi bhavanmayaḥ |
ayaṃ dīpānalagrastavarttinītyā na saṃśayaḥ || 25 || cha || XI ||

My entire self has been pervaded by meditation on your qualities, (hence) there is no doubt that I will partake of your own-nature, just as the lamp-wick which is pervaded by fire (itself partakes of the nature of fire.). (25) [275] XI

XII

[अनुष्टुप् छन्दः]

जिनाय जितरागाय नमोऽनेकान्तशालिने ।
अनन्तचित्कलास्फोटस्पृष्टस्पष्टात्मतेजसे ॥१॥

jināya jitarāgāya namo 'nekāntaśāline /
anantacitkalāsphoṭaspṛṣṭaspaṣṭātmatejase // 1 //

Salutations to the Jina, who has conquered all passions (and) is distinguished by (preaching the doctrine of) *anekānta.* (Salutations to him), the clear glory of whose self is associated with the complete manifestations of the infinite power of consciousness. (1) [276]

अनेकोऽप्यतिमन्ये त्वं ज्ञानमेकमनाकुलम् ।
ज्ञानमेव भवन्भासि साक्षात् सर्वत्र सर्वदा ॥२॥

aneko 'py atimanye tvaṃ jñānam ekam anākulam /
jñānam eva bhavan bhāsi sākṣāt sarvatra sarvadā // 2 //

Although you are of manifold nature, I (ignore your diversity and) regard you as One, (as) undifferentiated knowledge. (For) you shine in all places and at all times as nothing but the embodiment of knowledge. (2) [277]

अत एव वियत्कालौ तद्गता द्रव्यपर्ययाः ।
ज्ञानस्य ज्ञानतामीश ! न प्रमार्ष्टुं तवेशते ॥३॥

ata eva viyatkālau tadgatā dravyaparyayāḥ /
jñānasya jñānatām īśa na pramārṣṭuṃ taveśate // 3 //

For that very reason, O Lord, neither space and time nor the substances and modifications that exist within them are able to obstruct the omniscience of your knowledge. (3) [278]

स्वरूपपररूपाभ्यां त्वं भवन्नभवन्नपि ।
भावाभावौ विदन् साक्षात् सर्वज्ञ इति गीयसे ॥४॥

svarūpapararūpābhyāṃ tvaṃ bhavann abhavann api /
bhāvābhāvau vidan sākṣāt sarvajña iti gīyase // 4 //

Although you exist (from the point of view of your own-nature), you also do not exist (from the point of view of the nature of others). You directly perceive both being and non-being (in objects) and (for that reason) are known as an omniscient (one). (4) [279]

इदमेवमिति च्छिन्दन्निखिलार्थाननन्तशः ।
स्वयमेकमनन्तत्वं ज्ञानं भूत्वा विवर्त्तसे ॥५॥

idam evam iti cchindan nikhilārthān anantaśaḥ /
svayam ekam anantatvaṃ jñānaṃ bhūtvā vivarttase // 5 //

You remain in the form of knowledge which is unified [*eka*], (but it is) also infinite, for you have distinguished all objects as "this is like that" (i. e. as they really are) an infinite number of times. (5) [280]

अखण्डमहिमाऽनन्तविकल्पोल्लासमांसलः ।
अनाकुलः प्रभो ! भासि शुद्धज्ञानमहानिधिः ॥६॥

akhaṇḍamahimā'nantavikalpollāsamāṃsalaḥ /
anākulaḥ prabho bhāsi śuddhajñānamahānidhiḥ // 6 //

O Lord! You shine forth with unbroken glory, free from all afflictions, well-nourished with the infinitely radiating reflections (of object) and possessing the great treasure of pure knowledge. (6) [281]

अक्रमात् क्रममाक्रम्य कर्षन्त्यपि परात्मनोः ।
अनन्ता बोधधारेयं क्रमेण तव कृष्यते ॥७॥

akramāt kramam ākramya karṣanty api parātmanoḥ /
anantā bodhadhāreyaṃ krameṇa tava kṛṣyate // 7 //

Although the stream of your infinite knowledge has overcome the sequentiality (found in the mundane state) and now, in your omniscience, moves with non-sequentiality (i. e knows everything simultaneously), it still flows in a sequential manner (insofar as it cognizes those modifications of objects which can occur only in sequence). (7) [282]

भावास्सहभुवोऽनन्ता भान्ति क्रमभुवस्तु ते ।
एक एव तथापि त्वं भावो भावान्तरं तु न ॥८॥

bhāvāḥ sahabhuvo 'nantā bhānti kramabhuvas tu te /
eka eva tathā 'pi tvaṃ bhāvo bhāvāntaraṃ tu na // 8 //

Your simultaneously-appearing qualities and sequentially-appearing modes shine forth in infinitude. Even so, you are only One (from the point of view of substance), and you remain (in your own-)being, never partaking of the nature of others. (8) . [283]

वृत्तं तत्त्वमनन्तं स्वमनन्तं वर्त्स्यदूर्जितम् ।
अनन्तं वर्त्तमानं च त्वमेको धारयन्नसि ॥९॥

vṛttam tattvam anantaṃ svam anantaṃ vartsyad ūrjitam /
anantaṃ varttamānaṃ ca tvam eko dhārayann asi // 9 //

You are one unified self, bearing (withing you) that true own-nature which is strong because it encompasses infinite past (modes), infinite future (modes), and infinite present (simultaneously existing qualities). (9) [284

उत्तानयसि गम्भीरं तलस्पर्शं स्वमानयन् ।
अतलस्पर्श एव त्वं गम्भीरोत्तानितोऽपि नः ॥१०॥

uttānayasi gambhīraṃ talasparśaṃ svam ānayan /
atalasparśa eva tvaṃ gambhīrottānito 'pi naḥ // 10 //

You are very profound and have raised yourself to great heights by touching the very limits (i. e. knowing even the most subtle and most gross of objects). And yet, although so profound and highly risen, you remain one whose limits cannot be touched by us (i. e. we cannot know your greatness completely). (10) [285]

अनन्तवीर्यव्यापारधीरस्फारस्फुरद्दृशः ।
दृङ्मात्रीभवदाभाति भवतोऽन्तर्बहिश्च यत् ॥११॥

anantavīryavyāpāradhīrasphārasphurad dṛśaḥ/
dṛṅmātrībhavad ābhāti bhavato 'ntarbahiś ca yat // 11 //

Your quality of intuition sparkles abundantly through the total manifestation of the quality of infinite energy; your inner and outer light shine forth as nothing but (this) intuition (i. e. even omniscient knowledge can be said to know external objects only from the conventional point of view; from the absolute point of view, it knows only the soul, and thus is the same as intuition). (11) [286]

आक्षेपपरिहाराभ्यां खचितस्त्वमनन्तशः ।
पदे पदे प्रभो! भासि प्रोत्खातप्रतिरोपितः ॥१२॥

ākṣepaparihārābhyāṃ khacitas tvam anantaśaḥ /
pade pade prabho bhāsi protkhātapratiropitaḥ // 12 //

O Lord! You are pervaded by the positive and negative aspects, and you shine forth an innumerable number of times as being (either) "replanted" [*pratiropita*] (i. e. existence) or "dug out" [*protkhāta*] (i. e. non-existence) whenever the words indicating (one or the other of) these aspects are used (to describe you). (12) [287]

बिभ्रता तदतद्रूपस्वभावं स्वं स्वयं त्वया ।
महान् विरुद्धधर्म्माणां समाहारोऽनुभूयसे ॥१३॥

bibhratā tadatadrūpasvabhāvaṃ svaṃ svayaṃ tvayā /
mahān viruddhadharmāṇāṃ samāhāro 'nubhūyase // 13 //

You bear the own-being whose nature is (both) 'that'' and "not that" (i. e. consisting of both positive and negative aspects). You experience yourself as being a great aggregation of contradictory aspects. (13) [288]

स्वरूपसत्तावष्टम्भखण्डितव्याप्तयोऽखिला: ।
असाधारणतां यान्ति धर्मा: साधारणास्त्वयि ॥१४॥

svarūpasattāvaṣṭambhakhaṇḍitavyāptayo 'khilāḥ /
asādhāraṇatāṃ yānti dharmāḥ sādhāraṇās tvayi // 14 //

As to those universal aspects (such as existence, object-ness, knowability, etc.) whose spread (i. e. enumeration) as individual things is blocked by their being subsumed under the "great universal," (which described all of them at once), even the totality (of these aspects) attains to particularity within you (i. e. when looked at from the point of view of their presence in an individual being, they become particular). (14) [289]

अनन्तधर्मसम्भारनिर्भरं रूपमात्मन: ।
इदमेकपदे विष्वग्बोधशक्त्याऽवगाहसे ॥१५॥

anantadharmasambhāranirbharaṃ rūpam ātamanaḥ /
idam ekapade viṣvag bodhaśaktyā 'vagāhase // 15 //

Through the power of your omniscience, you simultaneously and on all sides enter into the nature of your self, which is complete with the totality of infinite qualities and modes. (15) [290]

अन्वया व्यतिरेकेषु व्यतिरेकाश्च तेष्वमी ।
निमज्जन्तो निमज्जन्ति त्वयि त्वं तेषु मज्जसि ॥१६॥

anvayā vyatirekeṣu vyatirekāś ca teṣv amī /
nimajjanto nimajjanti tvayi tvaṃ teṣu majjasi // 16 //

The "simultaneous existents" [*anvaya*] (i. e. the qualities) are submerged in the "disjoined existents" [*vyatireka*] (i. e. the modes), and the "disjoined existents" are submerged in these ("simultaneous" ones). They are both submerged in you, and you are submerged in them. (16) [129]

प्रागभावादयोऽभावाश्चत्वारस्त्वयि भावताम् ।
त्वं तु भावोऽप्यभावताम् ॥१७॥

prāgabhāvādayo 'bhāvāś catvāras tvayi bhāvatām /
śrayante śrayase teṣu tvaṃ tu bhāvo 'py abhāvatām // 17 //

The four absences—prior absence [*prāgabhāva*] etc. (i. e. prior absence, posterior absence [*pradhvaṃsābhāva*], mutual absence [*anyonyābhāva*] and constant absence [*atyantābhāva*])—become presences [*bhāvatā*] in you. And although you are of the nature of existence, with reference to those absences you attain to absence. (i. e. Whether from the point of view of the absences or from the point of view of your nature, there are no absences in you. For example, your current enlightenment was always potentially present; hence, *prāgabhāva* is absent. Your four perfections (namely knowledge, intuition, bliss, and energy) will never be lost; hence, *pradhvaṃsābhāva* is absent. Your qualities (knowledge, intuition, etc.) are present in all your modes; hence, *anyonyābhāva* is absent. Finally, your soul, while in reality completely different from other souls, nevertheless partakes of a nature similar to these; it can be figuratively said that *atyantābhāva* is absent.) (17) [292]

अनेकोऽपि प्रपद्य त्वामेकत्वं प्रतिपद्यते ।
एकोऽपि त्वमनेकत्वमनेकं प्राप्य गच्छसि ॥१८॥

aneko 'pi prapadya tvām ekatvaṃ pratipadyate /
eko 'pi tvam anekatvam anekaṃ prāpya gacchasi // 18 //

(The modes) are many, but being integrated with you, (whose nature is substance), they attain to unity. And you, although One (i.e. a substance), possess a manifold nature insofar as you comprise the many modes (18) [293]

साक्षादनित्यमप्येतद् याति त्वां प्राप्य नित्यताम् ।
त्वं तु नित्योऽप्यनित्यत्वमनित्यं प्राप्य गाहसे ॥१९॥

sākṣād anityam apy etad yāti tvāṃ prāpya nityatām /
tvaṃ tu nityo 'py anityatvam anityaṃ prāpya gāhase //19//

These (modes) are absolutely transitory, but being integrated in you (whose nature is substance), they become eternal. And you, although eternal, are (to be seen as) impermanent insofar as you comprise these transitory modes. (19) [274]

य एवास्तमुपैषि त्वं स एवोदीयते स्वयम् ।
स एव ध्रुवतां धत्से य एवाऽस्तमितोदितः ॥२०॥

ya evāstam upaiṣi tvaṃ sa evodīyate svayam /
sa eva dhruvatāṃ dhatse ya evāstamitoditaḥ //20//

You are that very one who, having gone to rest, continues to exist (i. e. as substance, your identity continues through modal transformations). And you are one who, having "set" and then arisen (in this way), bears the constancy (of substance) within you. (20) [295]

अभावतां नयन् भावमभावं भावतां नयन् ।
भाव एव भवन् भासि तावुभौ परिवर्त्तयन् ॥२१॥

abhāvatāṃ nayan bhāvam abhāvaṃ bhāvatāṃ nayan /
bhāva eva bhavan bhāsi tāvubhau parivarttayan //21//

You bring the existent (i. e. the present mode) to (the state of) non-existence, and the non-existent (i. e. a future mode) to the state of existence (with the passage of one moment). And although you (thus) transform the nature (of the modes), you still shine forth as nothing but existence (i.e. as an eternal substance). (21) [296]

हेतुरेव समग्रोऽसि समग्रो हेतुमानसि ।
एकोऽपि त्वमनाद्यन्तो यथा पूर्वं यथोत्तरम् ॥२२॥

hetur eva samagro 'si samagro hetumān asi /
eko 'pi tvaṃ anādyanto yathā pūrvaṃ yathottaram //22//

You are in totality the cause and you are also in totality the effect (i.e. your entire self is the cause of your next moment, as well as the result of your previous moment). Although (you exist at only) one (moment at a time), you are (nevertheless) without either beginning or end. As you were in the past, so will you be in the future (i.e. from the point of view of substance, there is no essential change in you). (22) [297]

न कार्यं कारणं नैव त्वमेव प्रतिभाससे ।
अखण्डपिण्डितैकात्मा चिदेकरसनिर्भरः ॥ २३ ॥

na kāryaṃ kāraṇaṃ naiva tvam eva pratibhāsase /
akhaṇḍapiṇḍitaikātmā cidekarasanirbharaḥ //23//

(From the point of view of non-distinction between substance and modes), you appear neither as cause nor as effect, but only as one whose self is undivided, unified, and complete with the single essence of consciousness. (23) [298]

भृतोऽपि रिक्ततामेषि रिक्तोऽपि परिपूर्यसे ।
पूर्णोऽपि रिच्यसे किञ्चित् किञ्चिद् रिक्तोऽपि वर्द्धसे ॥ २४ ॥

bhṛto 'pi riktatām eṣi rikto 'pi paripūryase /
pūrṇo 'pi ricyase kiñcit kiñcid rikto 'pi varddhase //24//

Although complete, you come to have emptiness (i.e. you are complete in your own nature, but devoid of the nature of others). Although empty (of the mundane states), you attain to perfection (of your own-nature). Although perfect, you are (in a sense) somewhat diminished; and although somewhat diminished, you are again increased. (i.e. There is increase and decrease within your limits, by virtue of the quality known as *aguru-laghu*.) (24) [299]

विज्ञानघनविन्यस्तनित्योद्युक्तात्मनो मम ।
स्फुरन्त्वश्रान्तमार्द्रार्द्रास्तवामूरनुभूतयः ॥ २५ ॥ छ ॥ १२ ॥

vijñānaghanavinyastanityodyuktātmano mama /
sphurantv aśrāntam ārdrārdrās tavāmūr anubhūtayaḥ //25//ch//XII//

You are endowed with a mass of omniscient knowledge, (and) my self is always fixed upon you. May ever-new experiences of you flash forth within me in unbroken series. (25) [300] XII

XIII

[मञ्जुभाषिणी]

सहजप्रमार्जितचिदच्छरूपताप्रतिभासमाननिखिलार्थसन्तति ।
स्वपरप्रकाशभरभावनामयं तदकृत्रिमं किमपि भाति ते वपुः ।। १ ।।

sahajapramārjitacidaccharūpatā-
pratibhāsamānanikhilārthasantati /
svaparaprakāśabharabhāvanāmayaṃ
tad akṛtrimaṃ kim api bhāti te vapuḥ//1//

Your wondrous, natural body shines forth, consisting of the activity of totally illuminating yourself and others (i.e. the objects). It has the pure form of that natural and cleansed consciousness in which the stream of the totality of objects is being reflected. (1) [301]

क्रमभाविभावनिकुरुम्बमालया प्रभवावसानपरिमुक्तया तव ।
प्रसृतस्य नित्यमचलं समुच्छलज्जिन चिच्चमत्कृतमिदं विलोक्यते ।। २ ।।

kramabhāvibhāvanikurumbamālayā
prabhavāvasānaparimuktayā tava /
prasṛtasya nityam acalaṃ samucchalaj
iina ciccamatkṛtam idaṃ vilokyate //2//

The wonderful activity of your consciousness is experienced by us. Eternal (from the point of view of substance), unshakeable (in the absence of vibrations [*yoga*]), shining on all sides, you have attained expansion (i.e. omnipresence) through the cognition of the (totality of) objects, (objects) which are (from the point of view of substance) free from origin and destruction, but which (at the same time, from the point of view of modes, arise and are destroyed) according to the manifold series of sequential states. (2) [302]

इदमेव देव ! सहभाविनीं तव स्फुटयत्यनन्तनिजधर्ममण्डलीम् ।
तदभिन्नभिन्नसुखवीर्यवैभवप्रभृतिस्वशक्तिसमकालवेदनात् ।। ३ ।।

tdam eva deva sahabhāvinīṃ tava
sphuṭayaty anantanijadharmamaṇḍalīm /
tad abhinnabhinnasukhavīryavaibhva-
prabhṛtisvaśaktisamakālavedanāt //3//

O Lord ! This very (wondrous activity of consciousness) makes manifest the collection of your infinite qualities; (these qualities) exist simultaneously, (a fact which is shown by the) simultaneous experience of the soul's glorious powers, such as bliss and energy. (And these powers), although distinct from consciousness, are (to some extent) identical (with it, insofar as they share the same space-points, namely those of the soul). (3) [303]

त्वमनन्तधर्मभरभावितोऽपि सन्नुपयोगलक्षणमुखेन भाससे ।
नहि तावता त्वमुपयोगमात्रतां श्रयसे निराश्रयगुणाप्रसिद्धितः ॥ ४ ॥

tvam anantadharmabharabhāvito 'pi sann
upayogalakṣaṇamukhena bhāsase /
na hi tāvatā tvam upayogamātratāṃ
śrayase nirāśrayaguṇāprasiddhitaḥ //4//

Although infused with the totality of infinite qualities, you shine forth only "through the mouth of" that characteristic called "active consciousness" [*upayoga*] (i.e. your qualities are made manifest only through the manifestation of your active consciousness). But this (manner in which the qualities are made manifest) surely (does) not (mean) that you are nothing but active consciousness; (the other qualities must belong to you as well), because the presence of qualities is not possible independent of an abode (i.e. substance). (4) [304]

अजडत्वमात्रमवयाति चेतनामजड: स्वयं न जडतामियात् परात् ।
न हि वस्तुशक्तिहरणक्षम: पर: स्वपरप्रकाशनमबाधितं तव ॥ ५ ॥

ajaḍatvamātram avayāti cetanām
ajaḍaḥ svayaṃ na jaḍatām iyāt parāt /
na hi vastuśaktiharaṇakṣamaḥ paraḥ
svaparaprakāśanam abādhitaṃ tava //5//

(People) consider consciousness to be nothing but the absence of insentience (i.e. the absence of inanimate karmic matter). But that which is sentient *by nature* can never become insentient because of (the influence of) other (things, such as karmas). Your (innate ability to illuminate) your self and others (i.e. the objects) is not negated (by the presence of karmic matter), because no (substance) is able to remove the (innate) power of another (substance). (5) [305]

अजडप्रमातरि विभौ त्वयि स्थिते स्वपरप्रमेयमितिरित्यबाधिता ।
अविदन् परं न हि विशिष्यते जडात् परवेदनं च न जडाप्रकारणम् ॥ ६ ॥

ajaḍapramātari vibhau tvayi sthite
svaparaprameyamitir ity abādhitā /
avidan paraṃ na hi viśiṣyate jaḍāt
paravedanaṃ ca na jaḍāgrakāraṇam //6//

You are an omniscient one, a knower who is not insentient; thus in your presence, (the doctrine of) knowledge of both self and other is irrefutably established. For one who does not know others (i.e. the objects) is indistinguishable from insentient (things, in the sense that these also do not know them). Nor (is it correct to say that) the knowing of others (i.e. of inanimate objects) causes the knower to be rendered inanimate (i.e. cognition does not produce bondage). (6) [306]

जडतोऽभ्युदेति न जडस्य वेदना समुदेति सा तु यदि नाजडादपि ।
ध्रुवमस्तमेति जडवेदना तदा जडवेदनाऽस्तमयतः क्व वेदना ॥ ७ ॥

jaḍato 'bhyudeti na jaḍasya vedanā
samudeti sā tu yadi nājaḍād api /
dhruvam astam eti jaḍavedanā tadā
jaḍavedanā'stamayataḥ kva vedanā //7//

Knowledge of the inanimate (objects) does not arise from the inanimate (things themselves; it must arise form the soul). If it is (nevertheless) maintained that (the soul can know only itself and hence that) knowledge of the inanimate *does* proceed from the inanimate (things) themselves, (and not from the soul), this would surely mean the negation [*astam eti*] of the very (possibility of) knowing inanimate (things at all). And for one who negates knowledge of the inanimate, how can there be any knowledge? (i.e. In the absence of bondage, there are no external restraints on knolwedge; if it can know at all, then it can spread everywhere and know everything. Hence, if one suggests that there are *some* things that it cannot know, it must follow that it has *no* ability to know whatsoever; thus *any* sort of knowledge would be impossible.) (7) [307]

न च वेदनात्मनि सदाऽऽत्मनाऽऽत्मनः परवेदनाविरह एव सिध्यति ।
अविदन् परं स्वमयमाकृतिं विना कथमन्धबुद्धिरनुभूतिमानयेत् ॥ ८ ॥

na ca vedanātmani sadā "tmanā" tmanaḥ
paravedanāviraha eva sidhyati /
avidan paraṃ svam ayam ākṛtiṃ vinā
katham andhabuddhir anubhūtim ānayet //8//

(It is suggested, and agreed to by some that the soul knows not the objects themselves but rather the *knowledge* of objects, i.e. the reflections of objects within the knowledge, and hence knows only itself.) But

even if (the soul) is thus always (secure) in its own-nature, knowing itself, this (fact) does not prove the absence of knowledge of external objects. (i.e. The reflection of external objects in knowledge could not occur without the actual external presence of these objects.) How would the ignorant person who (totally) negates knowledge of external objects (i. e. who ignores the dependence of knowledge upon their presence, explain the) experience of the forms that appear in knowledge? (8) [308]

न कदाचनापि परवेदनां विना निजवेदना जिन जनस्य जायते ।
गजमीलनेन निपतन्ति बालिशाः पररक्तिरिक्तचिदुपास्तिमोहिताः ॥ ९ ॥

na kadācanāpi paravedanāṃ vinā
nijavedanā jina janasya jāyate /
gajamīlanena nipatanti bāliśāḥ
pararaktiriktacidupāstimohitāḥ //9//

O Jina! A man can have no knowledge of the self without the knowledge of other (objects as well; i.e. not only are these two types of knowledge not incompatible, but they must always accompany one another). But ignorant beings are deluded (into) desiring the experience of a consciousness devoid of all other (objects, for they foolishly believe that these objects will) contaminate (them. These beings) fall (i.e. do not attain salvation), just as an elephant who closes his eyes (falls into a ditch and cannot escape). (9) [309]

परवेदनास्तमयगाढसंहृता परितो दृगेव यदि देव ! भासते ।
परवेदनाऽभ्युदयदूरविस्तृता नितरां दृगेव किल भाति केवला ॥ १० ॥

paravedanāstamayagāḍhasaṃhṛtā
parito dṛg eva yadi deva bhāsate /
paravedanā 'bhyudayadūravistṛtā
nitarāṃ dṛg eva kila bhāti kevalā //10//

O Lord! If there *is* any (quality) which, lacking all other objects, has been contracted on all sides and shines forth (with only one object, namely the self), that quality can only be the intuition [*darśana*]. Indeed, only perfected intuition is completely separated from the fully expanded knowledge of (all) objects. (10) [310]

परवेदना न सहकार्यसम्भवे परिनिर्वृतस्य कथमप्यपोह्यते ।
द्वयवेदना प्रकृतिरेव संविदः स्थगितैव साऽन्यकरणान्यपेक्षते ॥ ११ ॥

paravedanā na sahakāry-asambhave
parinirvṛtasya katham apy apohyate /
dvayavedanā prakṛtir eva saṃvidaḥ
sthagitaiva sā 'nyakaraṇāny apekṣate //11//

In the case of the liberated soul, there is no way whatsoever that knowledge of external objects can be denied on the grounds that (the liberated one) lacks auxiliary causes (i.e. sense organs, etc.). (For) it is the very nature of knowledge to cognize both (the self and the objects), and (this knowledge) depends upon auxiliary causes only when its (innate) nature is obstructed (by karmic forces. i.e. Such things as sense organs, light, etc., are necessary to cognition only during the mundane state.) (11) [311]

न परावमर्शरसिकोऽभ्युदीयसे परमाश्रयन् विभजसे निजाः कलाः ।
स्थितिरेव सा किल तव तु वास्तवी पशवः स्पृशन्ति परमात्मघातिनः ।। १२ ।।

na parāvamarśarasiko 'bhyudīyase
param āśrayan vibhajase nijāḥ kalāḥ |
sthitir eva sā kila tava tu vāstavī
paśavaḥ spṛśanti paramātmaghātinaḥ ||12||

It is not because you desire contamination by objects that you attain to the full glory (of your omniscience). Nor is it through dependence upon other objects that you attain to the full expanse of your light. That (omniscience or light) is your very nature. It is only "self-destructive animals" (i.e. ignorant people) who "touch" external objects (i.e. who really depend upon these objects for their knowledge, and are contaminated by attachment to them). (12) [312]

विषया इति स्पृशति वीर रागवान् विषयीति पश्यति विरक्तदर्शनः ।
उभयोऽसदेव (उभये सदैव ?) समकालवेदने तदविप्लवः क्वचन विप्लवः क्वचित् ।। १३ ।।

viṣayā iti spṛśati vīra rāgavān
viṣayīti paśyati viraktadarśanaḥ |
ubhayo 'sadaiva (ubhaye sadaiva ?) samakālavedane
tad aviplavaḥ kvacana viplavaḥ kvacit ||13||

O Victorious One ! A man with passions, devoid of true insight [*darśana*], (takes an either/or position, thinking) "these are objects" (with reference to the varying states of knowledge, cognized by the soul), and "that is the agent" (with reference to the soul itself). But the soul is innately both (this) object and (this) agent, and is simultaneously experienced (as being both. These two positions are not really incompatible), because at certain times (i.e. during the mundane state, the soul) is beset with dualities (of agent and action, etc.), while at other times (i.e. after liberation) there is unified (consciousness.) (13) [313]

स्वयमेव देव भुवनं प्रकाश्यतां यदि याति यातु तपनस्य का क्षतिः ।
सहजप्रकाशभरनिर्भरोंऽशुमान्न हि तत्प्रकाशनधिया प्रकाशते ॥ १४ ॥

svayam eva deva bhuvanaṃ prakāśyatāṃ
yadi yātī yātu tapanasya kā kṣatiḥ /
sahajaprakāśabharanirbharo 'ṃśumān
na hi tatprakāśanadhiyā prakāśate //14//

O Lord ! If the universe itself comes under the illumination of the sun, let it be so ! There is no loss (in this to the sun), for surely (that) sun, complete with the totality of its innate light, does not shine forth out of a desire to illuminate the world. (i.e. It is the very *nature* of the sun to illuminate.) (14) [314]

स्वयमेव देव भुवनं प्रमेयतां यदि याति यातु पुरुषस्य का क्षतिः ।
सहजावबोधभरनिर्भरः पुमान्नहि तत्प्रमाणवस(श)[तः] प्रकाशते ॥ १५ ॥

svayam eva deva bhuvanaṃ prameyatāṁ
yadi yāti yātu puruṣasya kā kṣatiḥ /
sahajāvabodhabharanirbharaḥ pumān
na hi tat pramāṇavas(ś)a[ta]ḥ prakāśate //15//

O Lord ! If the universe becomes the object (of your omniscience), let it be so ! There is no loss (in this) to the (omniscient) soul, for surely (that soul), perfected with innate knowledge, does not shine forth out of a desire to make (the world its) object. (i.e. Like the sun, an omniscient being shines, i.e. knows *by nature;* there is no desire for, or contamination by, that which is known). (15) [315]

उदयन् प्रकाशयति लोकमंशुमान् भुवनं प्रकाशनमतिं विनाऽपि चेत् ।
घनमोहसन्नहृदयस्तदेष किं परभासनव्यसनमेति बालकः ॥ १६ ॥

udayan prakāśayati lokam aṃśumān
bhuvanaṃ prakāśanamatiṃ vinā 'pi cet /
ghanamohasannahṛdayas tad eṣa kiṃ
parabhāsanavyasanam eti bālakaḥ //16//

If the rising sun illuminates the world, even though it has no wish to do so, then why does the fool come to the disaster (of believing that contamination is produced) by knowing other (objects)? (Indeed) his mind must be) stupefied by gross delusion ! (16) [316]

बहिरन्तरप्रतिहतप्रभाभरः स्वपरप्रकाशनगुणः स्वभावतः ।
त्वमयं चिदेकनियतः परः परं भ्रममेति देव परभासनोन्मुखः ॥ १७ ॥

bahirantar apratihataprabhābharaḥ
svaparaprakāśanaguṇaḥ svabhāvataḥ /
tvam ayaṃ cidekaniyataḥ paraḥ paraṃ
bhramam eti deva parabhāsanonmukhaḥ //17//

You are endowed with the quality of illuminating yourself as well as other (objects); you are complete with (the) unobstructed light (of omniscience), both inside and out (i.e. with reference to both self and objects), and you are, by nature, well-secured in your unified consciousness. Still, O Lord, others (i.e. those with false views) come to delusion (concerning the nature of your knowledge), because they (adhere to the doctrine that the soul) is desirous of illuminating other (objects, and hence is contaminated by them). (17) [317]

स्फुटभावमात्रमपि वस्तु ते भवत्स्वसमीकरोति किला(ल) कारकोत्करम् ।
नहि हीयते कथमपीह निश्चयव्यवहारसंहृतिमयी जगत्स्थिति: ।। १८ ।।

sphuṭabhāvamātram api vastu te bhavat
svasamīkaroti kilā(a) kārakotkaram /
na hi hīyate katham apīha niścaya-
vyavahārasaṃhatimayī jagatsthitiḥ //18//

Your nature [*vastu*] becomes extremely clear to you (through intuition [*darśana*]); but your quality of knowledge, (which knows other objects), assimilates the entire cycle of instrumentalities (i.e. agent, action, etc.) within itself. For the nature of the world, comprising both conventional and absolute, can in no way be diminished (i.e. altered). (18) [318][1]

सहजा सदा स्फुरति शुद्धचेतना परिणामिनोऽत्र परजा विभक्तय: ।
न विभक्तिकारणतया बहिर्लुठन्नपनीतमोहकलुषस्य ते पर: ।। १९ ।।

sahajā sadā sphurati śuddhacetanā
pariṇāmino 'tra parajā vibhaktayaḥ /
na vibhaktikāraṇatayā bahir luṭhann
apanītamohakaluṣasya te paraḥ //19//

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1. The meaning of the verse is not clear. The author is probably trying to show that only from the conventional standpoint does the omniscient being know objects or possess distinctions as to agency, etc., while from the absolute standpoint he knows only his own self. Both these views are valid, as long as the standpoint is specified.

In this (state of omniscience), your consciousness is pure (on account of) the removal of the taint of passion. (Although) subject to the law of change, it shines forth continuously. (Its manifestation is) natural (but) its distinctions (of universals, particulars, etc.) are born of others (i.e. reflect the diversity of objects). Other objects are (merely) the cause of (these) distinctions; they reside outside you, and are not really yours. (i.e. The objects are not integrated with the self, but remain external and non-influential).

(19) [319]

अवबोधशक्तिरपयाति नैक्यतेा न विभक्तयोऽपि विजहत्यनेकताम् ।
तदनेकमेकमपि चिन्मयं वपुः स्वपरौ प्रकाशयति तुल्यमेव ते ।। २० ।।

avabodhaśaktir apayāti naikyato
na vibhaktayo 'pi vijahaty anekatām /
tad anekam ekam api cinmayaṃ vapuḥ
svaparau prakāśayati tulyam eva te //20//

The power of cognition does not depart from (its essential) unity (even when it knows various objects). Nor do the distinctions (inherent to all substances) abandon their multiplicity (i.e. they remain manifold, and are known to be so). Therefore your body, consisting of consciousness, is both unified and multiple; it illuminates both the self and other (objects).

(20) [320]

त्वमनन्तवीर्यबलबृंहितेादयः सततं निरावरणबोधदुर्द्धरः ।
अविचिन्त्यशक्तिर(स)हितस्तटस्थितः प्रतिभासि विश्वहृदयानि दारयन् ।। २१ ।।

tvam anantavīryabalabṛṃhitodayaḥ
satataṃ nirāvaraṇabodhadurddharaḥ /
avicintyaśaktir(s)ahitas taṭasthitaḥ
pratibhāsi viśvahṛdayāni dārayan //21//

You are one whose splendour has reached perfection through the power of infinite energy. Eternally possessing invincible and unobstructed knowledge, you are endowed with powers beyond comprehension. And, being free from all passions, you have total equanimity; you shine forth, penetrating the heart of all (objects, i. e. knowing all their modes, etc.) (21) [321]

बहिरङ्गहेतुनियतव्यवस्थया परमानयन्नपि निमित्तमात्रताम् ।
स्वयमेव पुष्कलविभक्तिनिर्भरं परिणाममेषि जिन केवलात्मना ।। २२ ।।

bahiraṅgahetuniyatavyavasthayā
param ānayann api nimittamātratām /
svayam eva puṣkalavibhaktinirbharaṃ
pariṇāmam eṣi jina kevalātmanā //22//

O Jina ! (Being subject to) the law by which (the roler) of external causes (in producing effects) is fixed, you make it possible for the others

(i.e. the external objects) to become instrumental (i.e. to become efficient causes [*nimitta*]). Even so, by (the power of your) own self, (i.e. by being inherently a material cause [*ūpādāna*]), you attain to transformations characterized by manifold distinctions. (22) [322]

इदमेकमेव परिणाममागतं परकारणाभिरहितो(तं) विभक्तिभिः ।
तव बोधधाम कलयत्यनङ्कुशामवकीर्णविश्वमपि विश्वरूपताम् ।। २३ ।।

idam ekam eva pariṇāmam āgataṃ
parakāraṇābhirahito(aṃ) vibhaktibhiḥ /
tava bodhadhāma kalayaty anaṅkuśām
avakīrṇaviśvam api viśvarūpatām //23//

Your omniscience embodies inherent transformations. (From the non-conventional point of view, these transformations) do not result from external causes, (for those causes are) distinct from you. With unimpeded splendour this omniscience attains to multiplicity; although one, it pervades the entire universe. (23) [323]

जिन केवलैककलया निराकुलं सकलं सदा स्वपरवस्तुवैभवम् ।
अनुभूतिमानयदनन्तमव्ययं तव याति तत्त्वमनुभूतिमात्रताम् ।। २४ ।।

jina kevalaikakalayā nirākulaṃ
sakalaṃ sadā svaparavastuvaibhavam /
anubhūtim ānayad anantam avyayaṃ
tava yāti tattvam anubhūtimātratām //24//

O Jina ! You always bring the glorious, infinite and (numerically) constant multiplicity of both your self and other (objects) into experiences; (you do this) effortlessly, simply through your omniscient knowledge. (Having entered into your experience this multiplicity) attains to your true nature, which consists of nothing but experience alone. (24) [324]

अलमाकुलप्रलपितैर्व्यवस्थितं द्वितयस्वभावमिह तत्त्वमात्मनः ।
ग्लपयन्त्यशेषमियमात्मवैभवादनुभूतिरेव जयतादनङ्कुशा ।। २५ ।। छ ।। १३ ।।

alam ākulapralapitair vyavasthitaṃ
dvitayasvabhāvam iha tattvam ātmanaḥ /
glapayanty aśeṣam iyam ātmavaibhavād
anubhūtir eva jayatād anaṅkuśā //25//cha//XIII//

Enough of all this talk ! In this world, the nature of the self consists of being dual (i.e. of knowing itself as well as other objects). This own-nature (of the self) is well-established. Only the unimpeded realization (of self) totally destroys (the karmas) by its own splendour; may it be victorious ! (25) [325] XIII

XIV

[तोटकछन्दः]

चितिमात्रमिदं दृशिबोधमयं तव रूपमरूपमनन्तमहः ।
अविखण्डविखण्डितशक्तिभरात् क्रमतोऽक्रमतश्च नुमः प्रतपन्(त्) ॥ १ ॥

citimātram idaṃ dṛśibodhamayaṃ
tava rūpam arūpam anantamahaḥ/
avikhaṇḍavikhaṇḍitaśaktibharāt
kramato 'kramataś ca numaḥ pratapan(t) //1//

We praise your form (i.e. nature) both sequentially (i.e. considering each quality separately) and simultaneously (i.e. considering your substance in its unity. This nature is) dazzling, endowed with infinite glory, formless; it is laden with power that is both divided and undivided, (and thus it can be seen, from the point of view of particulars, as) consisting of (both) intuition and knowledge, (whereas, from the unified standpoint, it is seen as) pure consciousness alone. (1) [326]

त्वमनेकचिदर्च्चिकदम्बिरुचा रुचिरं रचयन् जिन चित्रमिदम् ।
न परामृशतोऽपि विभूतिलवान् दृशिगोचर एव परीतदृशः ॥ २ ॥

tvam anekacidarccikadambirucā
ruciraṃ racayan jina citram idam /
na parāmṛśato 'pi vibhūtilavān
dṛśigocara eva parītadṛśaḥ //2//

O Jina ! You are radiant, shining with the mass of light which is (your) variegated consciousness; it is amazing that (one so bright as) you does not become an object-of-perception for (i.e. is not seen by) those beings whose vision is limited (i.e. who do not adhere to the *anekānta* doctrine) even though they may have mastered (certain) paltry worldly powers. (2) [327]

अनवस्थमवस्थित एष भवानविरुद्धविरोधिनि धर्म्मभरे ।
स्वविभूतिविलोकनलोलदृशामनवस्थमवस्थितिमादिशति ॥ ३ ॥

anavastham avasthita eṣa bhavān
aviruddhavirodhini dharmmabhare /
svavibhūtivilokanaloladṛśām
anavastham avasthitiṃ ādiśati //3//

(From the positive point of view), you abide, and yet (from the negative point of view) you do not abide, in the reality (i.e. your own nature) which

is filled with manifold aspects (e.g. eternal, momentary, one, many, etc.; these aspects) are non-contradictory (if seen from the *anekānta* point of view), but (if seen otherwise, they are) contradictory. You also preach, to those whose eyes aspire to see the majesty of (their own) selves, the same (dual aspect of reality, namely) staying (in one's own-nature, from the point of view of self), and yet not staying (there, from the point of view of others). (3) [328]

अयमूर्जितशक्तिचमत्कृतिभिः स्वपरप्रविभागविजृम्भितवित् ।
अनुभूयत एव विभो भवतो भवतोऽभवतश्च विभूतिभरः ॥ ४ ॥

ayam ūrjitaśakticamatkṛtibhiḥ
svaparapravibhāgavijṛmbhitavit |
anubhūyata eva vibho bhavato
bhavato 'bhavataś ca vibhūtibharaḥ ||4||

O Omniscient One ! you are becoming (i.e. reaching a new state, namely that of arhatship, and yet you are at the same time) not becoming (anything new, from the point of view of substance). You are the embodiment of that majesty which cognizes the distinction between self and other (objects), and you are experienced (in your dual nature) by those men endowed with the miraculous powers (of self-realization). (4) [329]

न किलैकमनेकतया घटते यदनेकमिहैक्यमुपैति न तत् ।
उभयात्मकमन्यदिवासि महः समुदाय इवावयवाश्च भवन् ॥ ५ ॥

na kilaikam anekatayā ghaṭate
yad anekam ihaikyam upaiti na tat |
ubhayātmakam anyad ivāsi mahaḥ
samudāya ivāvayavāś ca bhavan ||5||

Indeen, in this world, the one cannot be seen as many; nor can that which is many attain to unity. But you partake of the nature of that glory which is the embodiment of both (unity and diversity). Thus, being a collection (i.e. unity), you also appear as a part (i.e. divided); and so you appear to be "not this, but that" (i.e. you show various aspects, depending upon which viewpoint one takes in observing you). (5) [330]

क्षणभङ्गविवेचितचित्कलिका निकुरम्बमयस्य सनातनता ।
क्षणिकत्वमथापि चिदेकरसप्रसरार्द्रितचित्कणिकस्य तव ॥ ६ ॥

kṣaṇabhaṅgavivecitacitkalikā-
nikurumbamayasya sanātanatā |
kṣaṇikatvam athāpi cidekarasa-
prasarārdritacitkaṇikasya tava ||6||

Your (quality of omniscience) is eternal, for, (speaking from the point of view which notes only the unchanging aspect of a quality and disregards its modal changes), you embody the manifold waves of consciousness devoid of momentary mutation. (i.e. There is neither diminution of, nor addition to, omniscience.) Your (omniscience) is (also) momentary, for it is endowed with the "tiny particles" (i.e. the variations or vikalpas produced by objects being reflected) in the consciousness; and yet (these "particles" are themselves) pervaded by the unified essence of consciousness. (6) [331]

उदगाद्यदुदेति तदेव विभौ यदुदेति च भूय उदेष्यति तत् ।
जिन कालकलङ्कितबोधकलाकलनेऽप्यसि निष्कलचिज्जलधिः ॥ ७ ॥

udagād yad udeti tad eva vibhau
yad udeti ca bhūya udeṣyati tat /
jina kālakalaṅkitabodhakalā-
kaḷane 'py asi niṣkalacijjaladhiḥ //7//

O Jina ! In you who are omnipresent (through your knowledge), that very (omniscience) which had arisen (i.e. become manifest when you first attained kevala-*jñāna*) is risen now, and this currently risen (omniscience) will still be risen later (i.e. once made manifest, omniscience is never destroyed or diminished). And although your state of knowledge (i.e. your omniscience) is marked by the sign of time (i.e. had a beginning), you are nevertheless an ocean of knowledge devoid of such a mark (in that your quality of consciousness, of which omniscience is only a state, has neither beginning nor end). (7) [332]

त्वमनन्तचिदुद्गमसङ्कलनां न जहासि सदैकतयाऽपि लसन् ।
तुहिनोपलखण्डलकेऽम्बुकणा अविलीनविलीनमहिम्नि समाः ॥ ८ ॥

tvam anantacidudgamasaṅkalanāṃ
na jahāsi sadaikatayā 'pi lasan /
tuhinopalakhaṇḍalake 'mbukaṇā
avilīnavilīnamahimni samāḥ //8//

(When the quality of knowledge is looked at as having a beginningless and endless existence), you (are seen to) always shine forth in a unified manner, and yet (at the same time) you do not abandon (i. e. are not really free from) the manifested aggregate which is infinite consciousness (i. e. the state of omniscience either has the potential to arise or is arisen within this eternal quality of knowledge. This is analogous to the fact that manifold) drops of water can exist equally well (i.e. are not lost) in a chunk of ice, which possesses the greatness of embodying both liquidity

and solidity (i. e. it may be seen as a unity which nevertheless contains another state " within " itself). (8) [333]

घटितो घटितः परितो झटसि झटितो झटितः परितो घटसे ।
झटसीश न वा न पुनर्घटसे जिन जर्ज्जरयन्निव भासि मनः ।। ९ ।।

ghaṭio ghaṭitaḥ parito jhaṭasi
jhṭito jhaṭitaḥ parito ghaṭase /
ihaṭasīśa na vā na punar ghaṭase
jina jarjjarayann iva bhāsi manaḥ //9//

O Lord! when there is (occasion for) increase, it (i. e. the quality or the substance) is (from the point of view of its indivisible units) increased, and then it is again on all sides decreased. (Conversely), when there is (occasion for) decrease, it i decreased, and then again on all sides increased. (i. e. The rise and fall is unceasing.) Or (it is also possible to say, from the point of view that, by virtue of the quality called *aguru-laghu*, none of these changes transcend the ·space-points of the substance, that) there is (really) neither increase nor decrease. O Jina ! you shine forth in this way, baffling the minds (of the ignorant). (9) [334]

प्रकृतिर्भवतः परिणाममयी प्रकृतौ च वृथैव वितर्ककथा ।
वहनित्य(वहसि त्व)मखण्डितधारचिता सदृशेतरभावभरेण भृतः ।। १० ।।

prakṛtir bhavataḥ pariṇāmamayī
prakṛtau ca vṛthaiva vitarkakathā /
vahanityam (vahasi tvam) akhaṇḍitadhāracitā
sadṛśetarabhāvabhareṇa bhṛtaḥ //10//

It is your very nature to undergo change. Surely all speculation on the (basic) nature of things (i. e. the attempt to fully explicate this nature) is in vain. You are complete with the accumulation of similar and dissimilar states (i. e. the rise and fall of the modes) which take place in an unbroken series. (10) [335]

अपरोक्षतया त्वयि भाति विभावपरोक्षपरोक्षतयाऽथ गतिः ।
न तथाऽप्यपरोक्षविभूतिभरं प्रतियं पेति (प्रतियन्ति वि)मोहहताः पशवः ।। ११ ।।

aparokṣatayā tvayi bhāti vibhāv
aparokṣaparokṣatayā'tha gatiḥ /
na tathā 'py aparokṣavibhūtibharaṃ
pratiyaṃ peti (pratiyanti vi)mohahatāḥ paśavaḥ //11//

When you, an omnipresent being, shine forth, knowing (you) (is possible) either directly (i e. through perception of self) or indirectly (i. e. through scripture, inference, etc). But the "animals" (i.e. ignorant beings), stricken by delusion, cannot know your full majesty even though it is directly perceivable. (11) [336]

स्वपराकृतिश(स)ङ्कलनाकुलिता स्वमपास्य परे पतिता परदृक् ।
भवतस्तु भरादभिभूय परं स्वमहिम्नि निराकुलमुच्छलति ।। १२ ।।

svaparākṛtiś(s)aṅkalanākulitā
svam apāsya pare patitā paradṛk /
bhavatas tu bharād abhibhūya paraṃ
svamahimni nirākulam ucchalati //12//

One whose vision encompasses only external things is afflicted by the very act of perceiving the forms of self and other (objects), for (his vision) has abandoned the self and fallen into (i. e. become attached to, hence afflicted by) the other (objects). But your vision, strongly overcoming other (objects, i. e. not being attached to them) and thus unafflicted, shines forth in its own grandeur. (i. e. The omniscient being's knowledge of external objects is merely incidental. In truth, he knows only the self.) (12) [337]

दृशि दृश्यतया परितः स्वपरावितरेतरमीश्वर संविशतः ।
अत एव विवेककृते भवता निरणायि विधिप्रतिषेधविधिः ।। १३ ।।

dṛśi dṛśyatayā paritaḥ svaparāv
itaretaram īśvara saṃviśataḥ /
ata eva vivekakṛte bhavatā
niraṇāyi vidhipratiṣedhavidhiḥ //13//

O Lord! The self and other (objects), because they possess the quality of being seen, enter, as it were, on every side, mutually mixed in your quality of intuition. It is for this reason that the method of asserting (what belongs to the self) and negating (that which belongs to others, when discussing the self), has been taught by you in order to produce discrimination (between self and other.). (13) [338]

यदि दृश्यनिमित्तक एष दृशि व्यतिरेकभरोऽन्वयमन्वगमत् ।
दृशिरेव तदा प्रतिभातु परं किमु दृश्यभरेणदृशं हरता ।। १४ ।।

yadi dṛśyanimittaka eṣa dṛśi
vyatirekabharo 'nvayam anvagamat /
dṛśir eva tadā pratibhātu paraṃ
kimu dṛśyabhareṇa dṛśaṃ haratā //14//

If your quality of intuition attains to continuous change of modes because of the objects-to-be-seen (being reflected there), what of it? (From the non-conventional point of view, however), the intuition alone shines forth (i.e. these modifications are not external to it). Why attach importance to the multitude of seeables, which merely attract the vision (but do not mix with or influence intuition)? (14) [839]

यदिदं वचसां विषयाविषयस्तदभूत्तव दृश्यमशेषमपि ।
अथवा चलचिद्भरधीरतया जिन दृश्यविरक्तविभूतिरसि ।। १५ ।।

yad idam vacasāṃ viṣayāviṣayas
tad abhūt tava dṛśyam aśeṣam api /
athavā calacidbharadhīratayā
jina dṛśyaviraktavibhūtir asi //15//

O Jina! The entire range of that which can be seen by you is (so vast as to be) beyond the domain of verbal description. But (from the point of view of your unified consciousness), you are, due to the firmness of your total, immovable consciousness, endowed with the majesty of total detachment from (even the internal modifications [*vikalpa*]) produced by all (these) seeables. (15) [340]

महतात्मविकाशभरेण भृशं गमयन्त्य इवात्ममयत्वमिमाः ।
जिन विश्वमपि स्फुटयन्ति हठात् स्फुटितस्फुटितास्तव चित्कलिकाः ।। १६ ।।

mahatātmavikāśabhareṇa bhṛśaṃ
gamayantya ivātmamayatvam imāḥ /
jina viśvam api sphuṭayanti haṭhāt
sphuṭitasphuṭitās tava citkalikāḥ //16//

O Jina! The fully manifested transformations of your consciousness (i.e. knowledge and intuition) strongly internalize, as it were, the multitude of objects; they do this through the power of their tremendous expansion, and thus they forcefully illuminate the entire universe. (16) [341]

अचलात्मचमत्कृतचन्द्ररुचा रचयन्ति वितानमिवाविरतम् ।
अवभासितविश्वतयोच्छलिता विततद्युतयस्तव चित्तडितः ।। १७ ।।

acalātmacamatkṛtacandrarucā
racayanti vitānam ivāviratam /
avabhāsitaviśvatayocchalitā
vitatadyutayas tava cittaḍitaḥ //17//

The "lightning" of your consciousness has expanded its splendour (until) it glowingly illuminates the entire universe. It spreads unceasingly (over this universe) like a canopy, (shining) with the radiance of moonlight in the form of the wondrous, unceasing manifestation of the self, (namley omniscience), (17) [342]

इदमद्य ददद्विशदानुभवं बहुभावसुनिर्भरसत्त्वरसम् ।
तव बोधमुखे कवलग्रहवत् परिवृत्तिमुपैति समग्रजगत्। ।१८।।

idam adya dadad viśadānubhavaṃ
bahubhāvasunirbharasattvarasam /
tava bodhamukhe kavalagrahavat
parivṛttim upaiti samagrajagat / /18/ /

Today (i.e. upon your attainment of omniscience), this entire universe, clearly experienced and possessing the "flavour" of the various forms and their infinite modifications, is manifested as a mere "morsel" within the "mouth" of your omniscience. (18) [343]

बहुरूपचिदुद्गमरूपतया वितथैव वपुःप्रतिबिम्बकथा ।
अनुभूतिमथापतितं युगपन्ननु विश्वमपि प्रतिमा भवतः ।।१९।।

bahurūpacidudgamarūpatayā
vitathaiva vapuḥpratibimbakathā /
anubhūtim athāpatitaṃ yugapan
nanu viśvam api pratimā bhavataḥ // 19 //

You are the embodiment of variegated manifestations of consciousness; thus, any talk of the reflections (of objects) in your body is useless (i.e. you are nothing but consciousness, not some sort of material mirror). And yet, (from the conventional point of view), this entire universe, (having been internalized), simultaneously becomes the object of your own image (i.e. it *seems* that your body reflects all objects, but this is not really the case). (19) [344]

ह्रियते हि परैर्विषयैर्विषयी स्वमतः कुरुतां विषयं विषयी ।
स ह(य)तो विषयैर्विषयस्तु भवेदहृतो विषयी न पुनर्विषयः ।।२०।।

hriyate hi parair viṣayair viṣayī
svam ataḥ kurutāṃ viṣayaṃ viṣayī /
sa h(y)ato viṣayair viṣayas tu bhaved
ahṛto viṣayī na punar viṣayaḥ // 20 //

Since the knower is drawn by external objects (i.e. the things known), the soul should take itself as its object. And since, when the soul becomes its own object, it will not be drawn by (external) objects, it (thus) becomes (purely) the knower, and there is no (external) thing (internalized and) known. (20) [345]

दृशिबोधसुनिश्चलवृत्तिमयो भवबीजहरस्तव शक्तिभर: ।
न विविक्तमति: क्रियया रमते क्रिययोपरमत्यपथादथ च ।।२१।।

dṛśibodhasuniścalavṛttimayo
bhavabījaharas tava śaktibharaḥ/
na viviktamatiḥ kriyayā ramate
kriyayoparamaty apathād atha ca//21//

A person whose mind is endowed with discrimination (between self and other knows the supreme importance of self-realization to the attainment of salvation, and thus) does not take delight in (externally oriented) actions, (even those like asceticism, which are conducive to salvation), but he does employ such actions to prevent involvement with that which is *not* conducive to salvation[1]. (21) [346]

क्रिययेरितपुद्गलकर्ममलश्चितिपाकमकम्पमुपैति पुमान् ।
परिपक्वचितस्त्वपुनर्भवता भवबीजहठोद्धरणान्नियतम् ।।२२।।

kriyayeritapudgalakarmamalaś
citipākam akampam upaiti pumān/
paripakvacitas tv apunarbhavatā
bhavabījahaṭhoddharaṇān niyatam//22//

The soul, having removed all the dirt of karmas through pure conduct, attains to the immovable fruition of consciousness. (i.e. When the *mohanīya* karmas are totally destroyed, there is also the destruction of those karmas which obscure the qualities of knowledge and intuition; hence, omniscience follows immediately upon the removal of *mohanīya.*) And for one whose consciousness has fully ripened (i.e. one who has attained omniscience), there is definitely no rebirth, for he has forcefully uprooted the seed of transmigration, (and thus *mokṣa* must occur at the end of that very life). (22) [347]

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1. From the non-conventional point of view, true conduct consists in totally refraining from all acts, since performing an act is always a cause of bondage; that is, even good acts lead to states which, though wholesome, are still mundane.

यदि बोधमबोधमलालुलितं स्फुटबोधतयैव सदोद्वहते ।
जिन कर्तृतयाकुलितः प्रपतंस्तिमिवन्न विवर्त्तमुपैति तदा ।।२३।।

yadi bodham abodhamalālulitaṃ
sphuṭabodhatayaiva sadodvahate/
jina kartṛtayākulitaḥ prapataṃs
timivan na vivarttam upaiti tadā//23//

O Jina! once you possess the knowledge which is not sullied by the dirt of ignorance, and which is forever manifest with omniscience, it follows that when you attain to a (new) mode, (there is no longer any essential change in you; hence you are) unlike the (fish called) *timi*, which, afflicted by egoity [with regard to rebirth], (remains in the cycle of transmigration).[1] (23) [348]

तव सङ्गममेव वदन्ति सुखं जिन ! दुःखमयं भवतो विरहः ।
सुखिनः खलु ते कृतिनः सततं सततं जिन ! येष्वसि सन्निहितः ।।२४।।

tava saṅgamam eva vadanti sukhaṃ
jina duḥkham ayaṃ bhavato virahaḥ/
sukhinaḥ khalu te kṛtinaḥ satataṃ
satataṃ jina yeṣv asi sannihitaḥ//24//

O Jina! (The sages) define "happiness" as being with you, and "unhappiness" as separation from you. Indeed, o Jina, those in whom you are always present (i.e. those possessing constant self-realization) are fortunate ones, eternally happy! (24) [349]

कलयन्ति भवन्तमनन्तकलं सकलं सकलाः किल केवलिनः ।
तव देव ! चिदञ्चललग्नमपि ग्लपयन्ति कषायमलानि न माम् ।।२५।।छ।।१४।।

kalayanti bhavantam anantakalaṃ
sakalaṃ sakalāḥ kila kevalinaḥ /
tava deva cidañcalalagnam api
glapayanti kaṣāyamalāni na mām//25//cha//XIV//

Truly, all omniscient beings proclaim you to be complete with infinite qualities. O Lord, although I am in contact with only a small portion of your (pure) consciousness, exposure to impurities nevertheless does not injure me. (i.e. Even a slight experience of the true self renders the passions ineffectual.) (25) [350] XIV

1. The verse probably alludes to a fabulous mythological fish whose greed sends him to rebirth in hell.

XV

[वियोगिनी छन्दः]

अभिभूय कषायकर्मणामुदयस्पर्द्धकपङ्क्तिमुत्थिताः ।
जिन ! केवलिनः किलाद्भुतं पदमालोकयितुं तवेश्वराः ॥१॥

abhibhūya kaṣāyakarmaṇām udayaspardhakapaṅktim utthitāḥ /
jina kevalinaḥ kilādbhutaṃ padam ālokayituṃ taveśvarāḥ//1//

O Jina! Omniscient beings have overcome all the series of aggregates of the passion-producing [*mohanīya*] and other (knowledge-obscuring, etc.) karmas, (karmas) which have matured to their full intensity [*udaya-spardhaka*] and have begun (to yield fruit). Only (these beings), having risen to perfection, know your wondrous nature. (1) [351]

तव बोधकलामहर्निशं रसयन् बाल इवेक्षुगण्डिकाम् ।
न हि तृप्तिमुपैत्ययं जनो बहुमाधुर्यहृतान्तराशयः ॥२॥

tava bodhakalām aharniśaṃ rasayan bāla ivekṣugaṇḍikām /
na hi tṛptim upaity ayaṃ jano bahumādhuryahṛtāntarāśayaḥ//2//

Like a child enjoying the flavour of a piece of sugar cane, this person (i.e. the author), with inner heart captivated by the extreme sweetness (of experiencing you), savors day and night (the ambrosia in the form of) your omniscient knowledge, but is never satisfied (i.e. he always desires more), (2) [352]

इदमीश निशायितं त्वया निजबोधास्त्रमनन्तशः स्वयम् ।
अत एव पदार्थमण्डले निपतत् क्वापि न याति कुण्ठताम् ॥३॥

idam īśa niśāyitaṃ tvayā nijabodhāstram anantaśaḥ svayam/
ata eva padārthamaṇḍale nipatat kvāpi na yāti kuṇṭhatām//3//

O Lord! Your own weapon, in the form of knowledge, has been sharpened innumerable times (during the mundane states) by self-(exertion). As a result, (this knowledge, now in a state of omniscience), is never blunted, even as it falls upon the totality of objects. (3) [353]

इदमेकमनन्तशो हठादिह वस्तून्यखिलानि खण्डयन् ।
तव देव ! दृगस्त्रमीक्ष्यते युगपद्विश्वविसर्पिविक्रमम् ॥४॥

idam ekam anantaśo haṭhād iha vastūny akhilāni khaṇḍayan/
tava deva dṛgastram īkṣyate yugapad viśvavisarpivikramam//4//

O Lord! In this world your weapon of intuition forcefully cuts the entire world of objects to pieces innumerable times (i.e. cognizes the objects and all their modes); it appears as if it were simultaneously expanding its scope to (encompass) the entire universe. (4) [354]

समुदेति विनैव पर्ययैर्न खलु द्रव्यमिदं विना न ते ।
इति तद्द्वितयावलम्बिनी प्रकृतिर्देव ! सदैव तावकी ।।५।।

samudeti vinaiva paryayair na khalu dravyam idaṃ vinā na te/
iti taddvitayāvalambinī prakṛtir deva sadaiva tāvakī//5//

A substance never exists free of modes, and the modes do not ever come into existence without (belonging to) a substance. O Lord! Your nature (too) always conforms to that duality, (and your teaching always points out both these aspects of reality). (5) [355]

न विनाऽऽश्रयिणः किलाश्रयो न विनैवाश्रयिणः स्युराश्रयम् ।
इतरेतरहेतुता तयोर्नियता कांतप(काञ्चन ?)भास्वरत्ववत् ।।६।।

na vinā 'śrayiṇaḥ kilāśrayo
na vinaivāśrayiṇaḥ syur āśrayam/
itaretarahetutā tayor
niyatā kāṃtapa(kāñcana ?)bhāsvaratvavat//6//

Indeed, without a support there are no things-supported (i. e. modes). And in the absence of things-supported, there can be no support (i. e. substance). Therefore, their mutual causal-dependence is fixed, like that (which extsts) between gold and its quality of brightness. (6) [356]

विधिरेष निषेधबाधितः प्रतिषेधो विधिना विरूक्षितः ।
उभयं समतामुपेत्य तद्यतते संहितमर्थसिद्धये ।।७।।[1]

vidhir eṣa niṣedhabādhitaḥ
pratiṣedho vidhinā virūkṣitaḥ/
ubhayaṃ samatām upetya tad
yatate saṃhitam arthasiddhaye//7//

The positive aspect (of substance) stands in opposition to its negative aspect and the negative aspect is antithetical to the positive one. But both these aspects, when they have become properly balanced and thus well-integrated (through the doctrine of *svād-vāda*), work (together) for the accomplishment of a (desired) result. (7) [357]

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[1]. This verse refers fo *syādasti* and *syād-nāsti*, the first two *bhaṅgas* of the *sapta-bhaṅgi-naya,* which are seen as separate.

न भवन्ति यतोऽन्यथा क्वचिज्जिन ! वस्तूनि तथा भवन्त्यपि ।
समकाष्ठतयाऽवतिष्ठते प्रतिषेधो विधिना समं ततः ।। ८ ।।

na bhavanti yato 'nyathā kvacij
jina vastūni tathā bhavanty api/
samakāṣṭhatayā 'vatiṣṭhate
pratiṣedho vidhinā samaṃ tataḥ//8//

O Jina ! Existents, although they "remain thus" (i. e. partake of the positive aspect, insofar as they remain in the own-nature which is defined by their own substance, space, time, and modes), never become (endowed with) "other-nature" (i.e. from the point of view of being anything other than their own-nature, they partake of the negative aspect). In this way the negative aspect abides equally with the positive aspect. (8) [358]

न हि वाच्यमवाच्यमेव वा तव माहात्म्यमिदं द्वयात्मकम् ।
उभये कतरत् प्रभाषितां(णां) रसना नः शतखण्डतामियात् ।। ९ ।।

na hi vācyam avācyam eva vā
tava māhātmyam idaṃ dvayātmakam/
ubhaye katarat prabhāṣit(ṇ)āṃ
rasanā naḥ śatakhaṇḍatām iyāt//9//

Your majesty is neither describable nor indescribable, and yet it partakes of this duality (i.e. it is both describable and indescribable). May the tongues of ours who speak of either of these two aspects break into a hundred pieces. (9) [359]

क्रमतः किल वाच्यतामियाद्युगपद् द्वयात्मकमेत्यवाच्यताम् ।
प्रकृतिः किल वाङ्मयस्य सा यदसौ शक्तिरशक्तिरेव च ।।१०।।

kramataḥ kila vācyatām iyād
yugapad dvyātmakam ety avācyatām/
prakṛtiḥ kila vāṅmayasya sā
yad asau śaktir aśaktir eva ca//10//

From a sequential (viewpoint, your greatness [*māhātmya*]) becomes possible to speak of. From a simultaneous (point of view, i. e. if both aspects are seen together), then (your nature), being endowed with duality, becomes indescribable. Indeed, it is the very nature of the aggregate of words that precisely because they possess the power (to express one aspect at a time), they lack the power (to fully express a thing of complex nature). (10) [360]

स्वयमेकमनेकमप्यदस्तव यत्तत्त्वमतर्कितं परैः।
इदमेव विचारगोचरं गतमायाति किलार्थगौरवम् ॥११॥

svayam ekam anekam apy adas
tava yat tattvam atarkitaṃ paraiḥ/
idam eva vicāragocaraṃ
gatam āyāti kilārthagauravam//11//

The nature of reality (as taught) by you is not conceivable to others (i.e. to *ekāntavādins*); and although one, (that reality) is also manifold. When one carefully reflects upon this very (nature of reality), the full import (of your teaching) is realized (11) [361].

न किलैकमनेकमेव वा समुदायावयवोभयात्मकम् ।
इतरा गतिरेव वस्तुनः समुदायावयवौ विहाय न ॥१२॥

na kilaikam anekam eva vā
samudāyāvayavobhayātmakam /
itarā gatir eva vastunaḥ
samudāyāvayavau vihāya na // 12 //

Indeed, an existent is neither unitary nor manifold, but partakes of the dual nature of being both parts and whole. (For) there is no other alternative for the existent except the whole and the parts (i.e. "whole" and "parts" totally describes it). (12) [362]

त्वमनित्यतयाऽवभाससे जिन ! नित्योऽपि विभासि निश्चितम् ।
द्वितयीं किल कार्यकारितां तव शक्तिं कलयत्यनाकुलम् ॥१३॥

tvam anityatayā 'vabhāsase
jina nityo 'pi vibhāsi niścitam /
dvitayiṃ kila kāryakāritāṃ
tava śaktim kalayaty anākulam // 13 //

O Jina ! (from the point of view of modes), you appear as being transitory. (And from the point of view of substasnce), you are realized as being eternal. This dual nature fully expresses, with no affliction (i.e. with no possibility of contradiction), your "power of creating effects" (i.e. your manner of operation). (13) [363]

किमनित्यतया विना क्रमस्तमनाक्रम्य किमस्ति नित्यता ।
स्वयमारचयन् क्रमाक्रमं भगवन्! द्व्यात्मकतां जहासि किम् ॥१४॥

kim anityatayā vinā kramas
tam anākramya kim asti nityatā /
svayam āracayan kramākramaṃ
bhagavan dvyātmakatāṃ jahāsi kim // 14 //

Can there be sequentiality (of modes) without (there being) transitoriness?) (The answer, from the modal point of view, is "no.") Can there be eternality (of substance) without eliminating sequentiality ? (The answer, from the substance point of view, is also "no." In other words, each of these aspects of an existent is seen by not taking note of the other.) O Blessed One! This being so, would you, having in your own nature manifested both sequentiality and non-sequentiality (i.e. eternality), abandon (the fact of) this duality (in yonr teaching) ? (14) [364)

न किल स्वमिहैककारणं न तवैकः पर एव वा भवन् ।
स्वपरावलम्ब्य वल्गतो द्वितयं कार्यत एव कारणम् ।।१५।।

na kila svam ihaikakāraṇaṃ
na tavaikaḥ para eva vā bhavan /
svaparāv avalambya valgato
dvitayaṃ kāryata eva kāraṇam // 15 //

In this world, (from the point of view of cause), your own self (i.e. the material cause [*upādāna–kāraṇa*] is not the only cause (of your perfection). Nor are the other (objects, i.e. the efficient cause [*nimitta-kāraṇa*] the only cause (of that perfection). In fact, it is precisely (the presence of) both the self and the other (objects) together that makes up the cause, for, from (the point of view of) the result (i.e. perfection), these (two) operate with mutual dependenee. (15) [365]

न हि बोधमयत्वमन्यतो न च विज्ञानविभक्तयः स्वतः ।
प्रकटं तव देव ! केवले द्वितयं कारणमभ्युदीयते ।।१६।।

na hi bodhamayatvam anyato
na ca vijñānavibhaktayaḥ svataḥ /
prakaṭaṃ tava deva kevale
dvitayaṃ kāraṇam abhyudīyate // 16 //

Indeed, your being the embodiment of knowledge is not dependent upon any other (substance, because substance and its qualities, such as knowledge, always co-exist by their very nature). Further, the distinctions within knowledge (e.g. omniscient, [*kevala*] and non-omniscient (such as [*mati*] [*śrūta*], etc.) are not inherent, (but depend upon such external influences as karmas, objects, etc.). O Lord! In your omniscient knowledge, this dual causality is clearly evident. (16) [366]

स्वपरोभयभासिते दिसं(शं) द्वितयीं यात्युपयोगवैभवम् ।
अनुभूयत एव तादृशं बहिरन्तर्मुखहा(भा)सविक्रमैः ।।१७।।

svaparobhayabhāsite dis(ś)aṃ
dvitayīṃ yāty upayogavaibhavam /
anubhūyata eva tādṛśaṃ
bahirantarmukha[b]hāsavikramaiḥ //17 //

The splendour of your active consciousness, illuminating yourself, others, and both, moves in two directions; its power blossoms forth (in the form of intuition and knowledge), illuminating the self and (external) objects, (respectively), and these (i. e. the self and the objects) are experienced as they are (i. e. distinct from each other). (17) [367]

विषयं परितोऽवभासयन् स्वमपि स्पष्टमिहावभासयन् ।
मणिदीप इव प्रतीयसे भगवन् ! द्व्यात्मकबोधदर्शनः ।।१८।।

viṣayaṃ parito 'vabhāsayan
svaṃ api spaṣṭam ihāvabhāsayan /
maṇidīpa iva pratīyase
bhagavan dvyātmakabodhadarśanaḥ // 18 //

O Blessed One! Your (consciousness, insofar as it comprises both) knowledge and intuition, partakes of a dual nature; illuminating the objects all around, you also illuminate your own self. Thus you appear as a jewel-lamp which is both self-luminous and the illuminator of other objects. (18) [368]

न परानवभासयन् भवान् परतां गच्छति वस्तुगौरवात् ।
इदमत्र परावभासनं परमालम्ब्य यदात्मभासनम् ।।१९।।

na parān avabhāsayan bhavān
paratāṃ gacchati vastugauravāt /
idam atra parāvabhāsanaṃ
param ālambya yad ātmabhāsanam // 19//

Because of the greatness (of the law which governs all) existents, (namely that one substance cannot become another substance), you, even when illuminating the other (objects), do not (actually) partake of their nature. What is meant here by "illumination of others" is, indeed, an illumination of the (reflections of these objects in the) self, which depends upon (the external presence of) these objects. (19) [369]

व्यवहारदृशा पराश्रयः परमार्थेन सदात्मसंश्रयः ।
युगपत् प्रतिभासि पश्यतां द्वितयी ते गतिरीशतेतरा ।।२०।।

vyavahāradṛśā parāśrayaḥ
paramārthena sadātmasaṃśrayaḥ /
yugapat pratibhāsi paśyatāṃ
dvitayī te gatir īśatetarā // 20 //

The dependence upon external objects is (actually true) only from the conventional point of view. From the absolute point of view, however, there is dependence only upon the self. To those who can discern (it), the manifestation (of your consciousness is seen to) simultaneously possess this dual nature; (indeed), your majesty is extraordinary; (20) [370]

यदि सर्वगतोऽपि भाससे नियतोऽत्यन्तमपि स्वसीमनि ।
स्वपराश्रयता विरुध्यते न तव द्वयात्मकतैव भासि(ति) तत् ॥२१॥

yadi sarvagato 'pi bhāsase
niyato 'tyantam api svasīmani /
svaparāśrayatā viruddhyate
na tava dvyātmakataiva bhās(t)i tat // 21 //

Although you appear to be omnipresent (through your omniscience), you are also seen to be (at the same time) absolutely fixed within the limits of your own (space-points). Therefore, there is no contradiction in your being one who is supported both by your self and by other (objects); it is precisely this duality of your nature which is experienced (as true). (21) [371]

अपवादपदैः समन्ततः स्फुटमुत्सर्गमहिम्नि खण्डिते ।
महिमा तव देव! पश्यतां तदतद्रूपतयैव भासते ॥२२॥

apavādapadaiḥ samantataḥ
sphuṭam utsargamahimni khaṇḍite /
mahimā tava deva paśyatāṃ
tadatadrūpatayaiva bhāsate // 22 //

O Lord! The validity [*mahimā* of the positive (aspects) is clearly destroyed on all sides by the words (which express) the negative (aspects. For example, a positive aspect, such as the fact that, from the conventional point of view, you are supported by other objects, is controverted by the assertion, from the non-conventional point of view, that you depend only upon the self.) For those possessing discernment, your greatness shines forth as actually being (both) "that" (i. e. the positive) and "not that" (i. e. the negative). (22) [372]

अनवस्थितिमेवमाश्रयन्नृभवत्वे विदधद् व्यवस्थितिम् ।
अतिगाढविघट्टितोऽपि ते महिमा देव ! मनाङ् न कम्पते ॥२३॥

anavasthitim evam āśrayan
nṛbhavatve vidadhad vyavasthitim /
atigāḍhavighaṭṭito 'pi te
mahimā deva manāṅ na kampate // 23 //

Thus, (although from the point of view of modes) your nature is characterized as not being stable, (since a new mode arises at every moment, it is possible to say, from the point of view of your having attained omniscience, that) in (your current) state of human existence you have achieved stability (insofar as this omniscience will never be lost). And your greatness (in this state) is not shaken even slightly, despite the "heavy impact" of the mutually opposing aspects (i. e. your majestic nature is precisely what it is, even though embodying seemingly contradictory aspects). (23) [373]

हठघट्टनयाऽनया तव दृढनिष्पीडितपौण्ड्रकादिव ।
स्वरसप्लव एष उच्छलन् परितो मां ब्रुडितं करिष्यति ॥२४॥

haṭhaghaṭṭanayā 'nayā tava
dṛḍhaniṣpīḍitapauṇḍrakād iva /
svarasaplava eṣa ucchalan
parito mām bruḍitaṃ kariṣyati // 24 //

As a result of this (praise to you, which) moves me deeply on every side, I am immersed in an upwelling flood of the flavor of self-realization. (This flows from me) just as (the juice flows from) a piece of sugarcane which has been strongly pressed. (24) [374]

विरता मम मोहयामिनी तव पदात(न्त)गतस्य जाग्रतः ।
कृपया परिवर्त्य भाक्तिकं भगवन् ! क्रोडगतं विधेहि माम् ॥२५॥ छ ॥१५॥

viratā mama mohayāminī
tava pādāntagatasya jāgrataḥ /
kṛpayā parivartya bhāktikaṃ
bhagavan kroḍagataṃ vidhehi mām // 25 // cha // XV //

O Blessed One! I have kept myself awake and taken refuge at your feet (i. e. I have taken you as my teacher), and so the night of my delusion has passed. I am your devotee; please be so compassionate as to lift me upward and hold me in your lap (i. e. favor me with your teachings). (25) [375] XV

XVI

[पुष्पिताग्रा छन्दः]

अयमुदयदनन्तबोधशक्तिस्त्रिसमयविश्वसमग्रघस्मरात्मा ।
धृतपरमपराऽरुचिः स्वतृप्तः स्फुटमनुभूयत एव ते स्वभावः ॥१॥

ayam udayad anantabodhaśaktis
trisamayaviśvasamagraghasmrātmā /
dhṛtaparamaparā'ruciḥ svatṛptaḥ
sphuṭam anubhūyata eva te svabhāvaḥ // 1 //

Your own-nature has the power of infinite knowledge fully risen (within it); in essence it consumes the entire universe, which comprises the three times, (by means of this knowledge). It possesses extreme detachment (from other things, being) content in itself. (And all these qualities of your nature are) clearly experienced (by me). (1) [376]

जिनवर ! परितोऽपि पीड्यमानः स्फुरसि मनागपि नीरसो न जातु ।
अनवरतमुपर्युपर्यभीक्ष्णं निरवधिबोधसुधारसं ददासि ॥२॥

jinavara parito 'pi pīḍyamānaḥ
sphurasi manāg api nīraso na jātu /
anavaratam uparyupary abhīkṣṇaṃ
niravadhibodhasudhārasaṃ dadāsi // 2 //

O Most Excellent Jina: Although pressed (i.e. approached) on all sides (by devotees), you never appear even slightly "devoid of nectar" (i. e. your blissful nature is not exhausted by your devotees' experience of it). You provide the essence of that ceaseless, ever-increasing, eternal ambrosia whose form is boundless knowledge. (2) [377]

शमरसकलशावलीप्रवाहैः क्रमविततैः परितस्तवैष धौतः ।
निरवधिभवसन्ततिप्रवृत्तः कथमपि निर्गलितः कषायरङ्गः ॥३॥

śamarasakalaśāvalīpravāhaiḥ
kramavitataiḥ paritas tavaiṣa dhautaḥ /
niravadhibhavasantatipravṛttaḥ
katham api nirgalitaḥ kaṣāyaraṅgaḥ // 3 //

The stain of your passions, which had been active throughout the beginningless series of (mundane) states, was washed on all sides by gradually expanding streams (flowing) from the collection of pitchers that contained the water of peace, and thus, with (sustained) effort, it was eradicated. (3) [378]

सुचरितशितसंविदस्त्रपातात्तव तडिति त्रुटतात्म बन्धनेन ।
अतिभरनिचितोच्छ्वसत्स्वशक्तिप्रकरविकाशमवापितः स्वभावः ॥४॥

sucaritaśitasaṃvidastrapātāt
tava taḍiti truṭatātmabandhanena |
atibharanicitocchvasat svaśakti-
prakaravikāśam avāpitaḥ svabhāvaḥ || 4 ||

When the bondage of soul was cracked to pieces by the stroke of (your) "weapon" in the form of knowledge and pure conduct, your own-nature came to embody the full bloom of the collection of your powers, (and these powers) were manifested in the totality of their greatness. (4) [379]

निरवधिभवभूमिनिम्नखातात् सरभसमुच्छलितो महद्भिरोघैः ।
अयमतिविततस्तवाऽच्छबोधस्वरसभरः कुरुते समग्रपूरम् ॥५॥

niravadhibhavabhuminimnakhātāt
sarabhasam ucchalito mahadbhir oghaiḥ |
ayam ativitatas tavācchabodha-
svarasabharaḥ kurute samagrapūram || 5 ||

The flow of the "water" of your pure knowledge becomes a veritable flood, its force fully expanded, gushing forth in a great and powerful torrent from the "low pit of the earth" whose form is the beginningless (series of) mundane existences. (5) [380]

निरवधि च दधासि निम्नभावं निरवधि च भ्रियसे[1] विशुद्ध बोधैः ।
निरवधि दधतस्तवोन्नतत्वं निरवधि स्वे विभो ! विभाति बोधः ॥६॥

niravadhi ca dadhāsi nimnabhāvaṃ
niravadhi ca bhriyase viśuddhabodhaiḥ |
niravadhi dadhatas tavonnatatvaṃ
niravadhi sve vibho vibhāti bodhaḥ ||6||

O Omniscient One! you are unfathomably profound and fulfilled by limitless pure cognitions; you are endowed with incalculable eminence, and infinite knowledge shines forth within you. (6) [381]

[1] ध्रियसे—पाठांतरं

अयमनवधिबोधनिर्भरः सन्ननवधिरेव तथा विभो ! विभासि ।
स्वयमथ च मितप्रदेशपुञ्जः प्रसभविपुञ्जितबोधवैभवोऽसि ॥ ७ ॥

ayam anavadhibodhanirbharaḥ sann
anavadhir eva tathā vibho vibhāsi /
svayam atha ca mitapradeśapuñjaḥ
prasabhavipuñjitabodhavaibhavo 'si //7//

O Omniscient One! In the same way, you are complete with infinite knowledge; you shine forth as infinity itself. And although you are yourself an aggregate whose space-points are limited, you nevertheless are endowed with the eminence of that knowledge in which is accumulated an exceedingly (large) aggregation (i. e. the infinity of objects). (7) [382]

श्रितसहजतया समग्रकर्मक्षयजनिता न खलु स्खलन्ति भावाः ।
अनवरतमनन्तवीर्यगुप्तस्तव तत एव विभात्यनन्तबोधः ॥ ८ ॥

śritasahajatayā samagrakarma-
kṣayajanitā na khalu skhalanti bhāvāḥ /
anavaratam anantavīryaguptas
tava tata eva vibhāty anantabodhaḥ //8//

The states (of qualities) produced by total destruction of the karmas never lapse, for they are supported by (i. e. have reached) their innate nature. Thus your infinite knowledge shines forth without break, well-protected by the quality of infinite energy. (8) [383]

दृगवगमगभीरमात्मतत्त्वं तव भरतः प्रविशद्भिरर्थसार्थैः ।
निरवधिमहिमावगाहहीनैः पृथगचला क्रियते विहारसीमा ॥ ९ ॥

dṛgavagamagabhīram ātmatattvaṃ
tava bharataḥ praviśadbhir arthasārthaiḥ /
niravadhimahimāvagāhahīnaiḥ
pṛthag acalā kriyate vihārasīmā //9//

Your infinite majesty is unshakable, and the limits of your activity (of knowing distingnish you from other (objects; i. e. your knowledge does not actually touch these objects). Although filled with the aggregates of objects which "enter" (insofar as you reflect them) the reality of your self, (a self) profound with intuition and knowldege, these (objects) do not find any place within you. (i.e. The knowledge and its objects actually remain separate, as do a mirror and the things which it reflects.) (9) [384]

निरवधिनिजबोधसिन्धुमध्ये तव परितस्तरतीव देव ! विश्वम् ।
तिमिकुलमिव सागरे स्वगात्रैः प्रविरचयन्निजसन्निवेशराजीः ॥ १० ॥

niravadhinijabodhasindhumadhye
tava paritas taratīva deva viśvam /
timikulam iva sāgare svagātraiḥ
praviracayan nijasanniveśarājīḥ //10//

O Lord! Like schools of fish which, by the movement of their bodies, set up (tiny and temporary) wakes in the sea, this entire universe appears to swim within the ocean of your infinte knowledge, (setting up distinctions [*vikalpa*] which have no defiling effect upon the knowledge itself). (10) [385]

प्रतिपदमिदमेवमित्यनन्ता भुवनभरस्य विवेचयत्स्वशक्तीः ।
त्वदवगमगरिम्ण्यनन्तमेतद्युगपदुदेति महाविकल्पजालम् ॥ ११ ॥

pratipadam idam evam ity anantā
bhuvanabharasya vivecayat svaśaktiḥ /
tvad avagamagarimṇy anantam etad
yugapad udeti mahāvikalpajālam //11//

This infinitely great net of *vikalpas*, which shows its innumerable varieties to the whole world at every step, (indicating that) "this (object) is thus" rises in its entirety within the splendour of your omniscience. (11) [386]

विधिनियममयाद्भुतस्वभावात् स्वपरविभागमतीव गाहमानः ।
निरवधिमहिमाहि(भि)भूतविश्वं दधदपि बोधमुपैषि सङ्करं न ॥ १२ ॥

vidhiniyamamayādbhutasvabhāvāt
svaparavibhāgam atīva gāhamānaḥ /
niravadhimahimāh(bh)ibhūtaviśvaṃ
dadhad api bodham upaiṣi saṅkaraṃ na //12//

Because your wondrous nature possesses both the positive and negative aspects, the distinction between your self and others is completely attained. (i. e. Objects are included in knowledge insofar as they generate *vikalpas* therein, but they are not included in knowledge insofar as they have different space-points than the knowledge does.) And although you possess the knowledge which overcomes the entire world with its boundless splendour, you do not attain to confusion (i. e. defiling mixture) with the objects. (12) [387]

उदयति न भिदा समानभावाद्भवति भिदैव समन्ततो विशेषैः ।
द्वयमिदमवलम्ब्य तेऽतिगाढं स्फुरति समक्षतयात्मवस्तुभावः ॥ १३ ॥

udayati na bhidā samānabhāvād
bhavati bhidaiva samantato viśeṣaiḥ /
dvayam idam avalambya te 'tigāḍhaṃ
sphurati samakṣatayātmavastubhāvāḥ //13//

From the point of view of universals, distinctions do not arise. And from the point of view of particulars, only distinctions exist, (being present) on every side. Your being, consisting of the (reality called the) soul, completely embodies both these aspects and is directly experienced in that way. (13) [388]

इदमुदयम(द)नन्तशक्तिचक्रं समुदयरूपतया विगाहमानः ।
अनुभवसि सदाऽप्यनेकमेकं तदुभयसिद्धमिमं विभो ! स्वभावम् ।। १४ ।।

idam udayam(d)anantaśakticakraṃ
samudayarūpatayā vigāhamānaḥ /
anubhavasi sadā 'py anekam ekaṃ
tadubhayasiddham imaṃ vibho svabhāvam //14//

O Omniscient one! As you plunge into the circle of infinite powers, which rise in their totality (within you), you invariably experience your own-being as established in unity, diversity, and both. (14) [389]

निरवधिघटमानभावधारापरिणमिताऽक्रमवर्त्यनन्तशक्तेः ।
अनुभवनमिहात्मनः स्फुटं ते वरद! यतोऽस्ति तदप्यनन्तमेतत् ।। १५ ।।

niravadhighaṭamānabhāvadhārā-
pariṇamitākramavarttyanantaśakteḥ /
anubhavanam ihātmanaḥ sphuṭaṃ te
varada yato 'sti tad apy anantam etat //15//

O Giver of the Most Excellent (i. e. of liberation)! In this world you clearly experience the soul; since (this soul) contains infinite powers which are simultaneously present and which undergo beginningless series of continuous modal transformations, your realization (of such a soul) is also infinite. (15) [390]

प्रतिसमयलसद्विभूतिभावैः स्वपरनिमित्तवशादनन्तभावैः ।
तव परिणमतः स्वभावशक्त्या स्फुरति समक्षमिहात्मवैभवं तत् ।। १६ ।।

pratisamayalasadvibhūtibhāvaiḥ
svaparanimittavaśād anantabhāvaiḥ /
tava pariṇamataḥ svabhāvaśaktyā
sphurati samakṣam ihātmavaibhavaṃ tat //16//

You undergo infinite transformations, and shine forth at every moment with the majesty of these. (Your transformations are) produced by your innate power (i. e. it is the nature of an existent to change, but this process is always) subject to the law (that there is) dependence upon both material [*svanimitta*] and efficient [*paranimitta*] causes (i. e. transformations cannot occur purely due to the nature of the self; the external causes must be present as well). And this glory of your (ever-transforming) self is directly experienced (by us). (16) [391]

इममचलमनाद्यनन्तमेकं समगुणपर्ययपूर्णमन्वयं स्वम् ।
स्वयमनुसरतश्चिदेकधातुस्तव पिबतीव परान्वयानशेषान् ॥ १७ ॥

imam acalam anādyanantam ekaṃ
samaguṇaparyayapūrṇam anvayaṃ svam /
svayam anusaraṭaś cidekadhātus
tava pibatīva parānvayān aśeṣān //17//

Your substance [*anvaya*], called the soul, is immovable (from its purity), beginningless and endless, unitary, and complete with all qualities. By taking refuge in (i.e. having attained to the perfection of) this soul, you are endowed with that element of unified consciousness which (by its omnsicience) "drinks," as it were, the totality of all other substances, (including their modes etc.) (17) [392]

अतिनिशितमनंशमूलसत्ता प्रभृतिनिरन्तरमातदन्त्यभेदात् ।
प्रतिपदमतिदारयन् समग्रं जगदिदमेतदुदेति ते विदस्त्रम् ॥ १८ ॥

atiniśitam anaṃśamūlasattā-
prabhṛtinirantaram ā tadantyabhedāt /
pratipadam atidārayan samagraṃ
jagad idam etad udeti te vidastram //18//

The extremely sharp 'weapon' of (your) omniscience rises up and tears the entire universe to pieces, down to the smallest part; (and this occurs even though the universe) possesses the innate, partless universal (i. e. the unity of existence), etc. (18) [393]

विघटितघटितानि तुल्यकालं तव विदतः सकलार्थमण्डलानि ।
अवयवसमुदायबोधलक्ष्मीरखिलतमा सममेव निर्विभाति ॥ १९ ॥

vighaṭitaghaṭitāni tulyakālaṃ
tava vidataḥ sakalārthamnṇḍalāni /
avayavasamudāyabodhalakṣmīr
akhilatamā samam eva nirvibhāti //19//

You simultaneously cognize the (entire) circle of existents, with their ever-changing (modes) and their abiding (substances). The supremely perfect splendour of your knowledge (thus) shines forth, simultaneously knowing both the parts and the whole. (19) [394]

जडमजडमिदं चिदेकभावं तव नयतो निजशुद्धबोधधाम्ना ।
प्रकटयति तवैव बोधधाम प्रसभमिहान्तरमेतयोः सुदूरम् ।। २० ।।

jaḍam ajaḍam idaṃ cidekabhāvaṃ
tava nayato nijaśuddhabodhadhāmnā /
prakaṭayati tavaiva bodhadhāma
prasabham ihāntaram etayoḥ sudūram //20//

With the light of your pure omniscience, you render the entire sentient and insentient universe into one form, (namely) that of sentience. (i. e. Everything which is reflected in your knowledge becomes, for you, a modification of that knowledge, hence "sentinet.") But (at the same time) that very light of your knowledge forcefully shows the great distance (that actually exists) between these two (i. e. the sentient and the insentient, for external objects do not really become sentient; they are only reflected in a sentient thing, the knowledge). (20) [395]

तव सहजविभाभरेण विश्वं वरद ! विभात्यविभाम(यंस)(यत्) स्वभावात् ।
स्नपितमपि महोभिरुष्णरश्मेस्तव विरहे भुवनं न किञ्चिदेव ।। २१ ।।

tava sahajavibhābhareṇa viśvaṃ
varada vibhāty avibhām(s)ayaṃ(t) svabhāvāt /
snapitam api mahobhir uṣṇaraśmes
tava virahe bhuvanaṃ na kiñcid eva //21//

O Giver of the Most Excellent (i. e. of liberation)! you do not illuminate the universe because of your own-nature (i. e. you are indifferent towards knowing the objects), and yet it *is* illuminated by the intensity of your innate knowledge. Although this world is bathed in the light of the sun's rays, (the sun does not *know* that which it illuminates); without your omniscience, the world might as well not exist, (for knowledge depends upon the presence of the soul, not upon objects, light, etc.). (21) [396]

स्पृशदपि परमोद्गमेन विश्वं वरद ! परस्य न तेऽस्ति बोधधाम ।
धवलयदपि सौधमिद्धधारं धवलगृहस्य सुधाम्बु न स्वभावः ।। २२ ।।

spṛśad api paramodgamena viśvaṃ
varada parasya na te 'sti bodhadhāma /
dhavalayad api saudham iddhadhāraṃ
dhavalagṛhasya sudhāmbu na svabhāvaḥ //22//

O Giver of the Most Excellent (i. e. of liberation)! Although by means of of the highest rise of the light of your knowledge you comprehend the entire universe, you still do not become the other (i. e. you do not partake of the nature of objects). The pure water of whitewash [*sudhā*], although it brightens a palace, does not partake of the nature of the brightened place (itself). (22) [397]

परिणतसकलात्मशक्तिसार: स्वरसभरेण जगत्त्रयस्य सिक्त: ।
तव जिन जरठोपयोगकन्द: स्वयति बहूनि समं रसान्तराणि ॥ २३ ॥

pariṇatasakalātmaśaktisāraḥ
svarasabhareṇa jagattrayasya siktaḥ /
tava jina jaraṭhopayogakandaḥ
svayati bahūni samaṃ rasāntarāṇi //23//

O Jina! The ancient "bulb" of your active consciousness was "sprinkled" by intense self-realization, and so its excellent powers reached complete perfection. Thus it simultaneously transforms, (as it were), the many different essences (of objects) of all the three worlds into itself (i. e. it internalizes the objects). (23) [398]

त्रिसमयजगदेकदीपकोऽपि स्फुटमहिमा परमागमप्रकाश: ।
अयमिह तव संविदेककोणे कलयति कीटमणे: किलाह्नि लीलाम् ॥ २४ ॥

trisamayajagad ekadīpako 'pi
sphuṭamahimā paramāgamaprakāśaḥ /
ayam iha tava saṃvidekakoṇe
kalayati kīṭamaṇeḥ kilāhni līlām //24//

The light of the holy scripture, the spelndour of which is evident, is the one lamp (which illuminates the three worlds in all three times. But even this light) occupies only one corner of your omniscient knowledge, (and compared with that omniscience), its beauty is (like) that of a glow-worm during daylight (i. e. one whose lustre pales by comparison with the sun). (24) [399]

निजगरिमनिरन्तरावपीडप्रसभविकाशविसं(शं)कटां क्रमेण ।
अविकलविलसत्कलौघशाली वरद विशाऽऽसु(शु) ममैकवित्स्फुलिङ्गाम् ॥ २५ ॥
॥ छ ॥ १६ ॥

nijagarimanirantarāvapīḍa-
prasabhavikāśavis(ś)aṃkaṭāṃ krameṇa /
avikalavilasatkalaughaśālī
varada viśā''s(ś)u mamaikavitsphuliṅgām //25//cha//XVI//

O Giver of the Most Excellent (i. e. of liberation)! May you, the omniscient one, endowed with the complete blooming of all facets (i. e. powers, etc.), quickly enter into the spark (of my scriptural knowledge) and gradually (transform it) into that (omniscient) knowledge which expands by blossoming under the constant impact of its own greatness (i. e. that knowledge which expands by its very nature). (25) [400] XVI

XVII

(प्रहर्षिणी छन्दः)

वस्तूनां विधिनियमोभयस्वभावादेकांशे परिणतशक्तयः स्खलन्तः ।
तत्त्वार्थं वरद! वदन्त्यनुग्रहात् ते स्याद्वादप्रसभसमर्थनेन शब्दाः ॥ १ ॥

vastūnāṃ vidhiniyamobhayasvabhāvād
ekāṃśe pariṇataśaktayaḥ skhalantaḥ /
tattvārthaṃ varada vadanty anugrahāt te
syādvādaprasabhasamarthanena śabdāḥ //1//

O Giver of the Most Excellent (i. e. of liberation)! Because of the dual nature, consisting of positive and negative aspects, inherent to all existents, (even) words which possess the power of (literal) expression (invariably) fail with regard to one of these two (aspects; i. e. they can only describe one aspect at a time). But those (very) words can, by your grace, express the full meaning of reality when they are strongly supported by the qualification "maybe" [*syād-vāda*]. (i.e. Qualifying one-dimensional assertions with "may be" renders them expressive of actual, multidimensional reality.) (1) [401]

आत्मेति ध्वनिरनिवारितात्मा(त्म)वाच्यः शुद्धात्मप्रकृतिविधानतत्परः सन् ।
प्रत्यक्षस्फुरदिदमेवमुच्चनीचं नीत्वास्तं त्रिभुवनमात्मनास्तमेति ॥ २ ॥

ātmeti dhvānir anivāritātmā(a)vācyaḥ
śuddhātmaprakṛtividhānatatparaḥ san /
pratyakṣasphurad idam evam uccanīcaṃ
nītvā 'staṃ tribhuvanam ātmanā 'stam eti //2//

The word "*ātman*" (*dhvani*) refers to the soul (in its) unobstructed (state). In the act of (thus) expressing the soul in its pure nature, (this word) exhausts its power, putting to rest (i. e. not expressing) all the high and low (i. e. impure) states (of the soul) in the three worlds, (states) which are evidently (i. e. in true fact) manifest. (2) [402]

तस्यास्तंगमनमनिच्छता त्वयैव स्यात्काराश्रयणगुणाद्विधानशक्तिम् ।
सापेक्ष्यं प्रविदधता निषेधशक्तिर्दत्तासौ स्वरसभरेण वल्गतीह ॥ ३ ॥

tasyāstaṃgamanam anicchatā tvayaiva
syātkārāśrayaṇaguṇād vidhānaśaktim /
sāpekṣyaṃ pravidadhatā niṣedhaśaktir
dattā 'sau svarasabhareṇa valgatīha //3//

You did not desire the "going-to-rest" (i.e. the failure of words like "*ātman*" to express the negative aspects of their referents), and so you resorted to the term "maybe" [*syāt*] (i. e. you set forth this term as a necessary qualification of all words). Thus you have rendered the power of expressing (the positive aspects) relative to (i. e. always conjoined with) the negative. (i. e. The term "*syāt*" itself indicates the presence of the negative aspects, which a positive assertion ignores.) This power of expressing the negative, which you have bestowed (upon words), is active in the world through the force of its own majesty. (3) [403]

तद्योगाद् विधिमधुराक्षरं ब्रुवाणा अप्येते कटुककठोरमारटन्ति ।
स्वस्यास्तंगमनभयान्निषेधमुच्चैः स्वाकूतादवचनमेव घोषयन्त: ॥४॥

tadyogād vidhimadhurākṣaraṃ bruvāṇā
apy ete kaṭukakaṭhoram āraṭanti /
svasyāstaṃgamanabhayān niṣedham uccaiḥ
svākūtād avacanam eva ghoṣayantaḥ //4//

Because of that power (to express negative aspects, which is bestowed upon words by the term "*syāt*"), these words, although they speak with sweet syllables in expressing the positive (aspects), fear, (as it were), that they may be exhausted (by only that one aspect, and so, although) using no words (i. e. merely relying on "*syāt*"), they loudly proclaim, (as if) with nothing but gestures, the harsh and bitter negative (aspects). (4) [404]

त्रैलोक्यं विधिमयतां नयन्न चासौ शब्दोऽपि स्वयमिह गाहतेऽर्थरूपम् ।
सत्येवं निरवधिवाच्यवाचकानां भिन्नत्वं विलयमुपैति दृष्टमेतत् ॥५॥

trailokyaṃ vidhimayatāṃ nayan na cāsau
śabdo 'pi svayam iha gāhate 'rtharūpam /
saty evaṃ niravadhivācyavācakānāṃ
bhinnatvaṃ vilayam upaiti dṛṣṭam etat //5//

Although a word (functions to) render the three worlds an embodiment of positive aspects, it does not itself attain to the nature of (i. e attain to identity with) the object (referred to). If this *were* to happen, then the obvious distinction (which exists) between words and their innumerable objects would disappear. (5) [405]

शब्दानां स्वयमपि कल्पितेऽर्थभावे भाव्येत भ्रम इति वाच्यवाचकत्वम् ।
किं त्वस्मिन्नियममृते न जातु सिद्ध्यै दृष्टोऽयं घटपटशब्दयोर्विभेदः ॥६॥

śabdānāṃ svayam api kalpite 'rthabhāve
bhāvyeta bhrama iti vācyavācakatvam /
kiṃ tv asmin niyamam ṛte na jātu siddhyai
dṛṣṭo 'yaṃ ghaṭapaṭaśabdayor vibhedaḥ //6//

If one imagines that words themselves are (identical with) the objects (to which they refer), then the (distinction between) word and referent (i. e. the assumption that a relationship exists between them) would be an illusion. And in (such an) illusion, the obvious distinction (which exists) between the word "pot" and a pot itself could never be established, since there would be no fixed basis upon which to distinguish them. (6) [406]

अप्येतत् सदिति वचोऽत्र विश्वचुम्बि सत् सर्वं न हि सकलात्मना विधत्ते ।
अर्थानां स्वयमसतोऽपरस्वरूपात् तत् कुर्यान्नियतमसद्वरोऽप्यपेक्षाम् ॥७॥

apy etat sad iti vaco 'tra viśvacumbi
sat sarvaṃ na hi sakalātmanā vidhatte /
arthānāṃ svayam asato 'parasvarūpāt
tat kuryān niyatam asad varo 'py apekṣām //7//

Although the expression "*sat*" (i. e. universal existence) comprehensively refers to the entire universe, in truth it does not render everything completely positive. (i. e. Applying this term to all existents does not make their negative aspects disappear.) For although (this '*sat*") is supreme (i. e. all-comprehensive), it still anticipates (i.e. requires the addition, if it is to completely express reality, of the term "*syāt*," indicating the) negative aspects, (for these negative aspects are), from the point of view of other (objects than the one being considered), fixed in (all) existents. (7) [407]

अस्तीति स्फुरति समन्ततो विकल्पे स्पष्टाऽसौ स्वयमनुभूतिरुल्लसन्ती ।
चित्तत्वं विहितमिदं निजात्मनोच्चैः प्रव्यक्तं वदति परात्मना निषिद्धम् ॥८॥

astīti sphurati samantato vikalpe
spaṣṭā 'sau svayam anubhūtir ullasantī /
cittatvaṃ vihitam idaṃ nijātmanoccaiḥ
pravyaktaṃ vadati parātmanā niṣiddham //8//

When the perception "it exists" [*asti*] arises on all sides (i. e. is applied to all the positive aspects), there automatically springs forth a clear realization which proclaims this existent called consciousness (as being), from the point

of view of itself, endowed with positive nature. (But at the same time, that experience) sets forth, in just as clear a manner, the negative aspect (of that existent) when seen from the point of view of other things, (and this latter experience is not encompassed by "it exists;" the proper, all-encompassing expression would be "*syāt-asti*"). (8) [408]

नास्तीति स्फुरति समन्ततो विकल्पे स्पष्टासौ स्वयमनुभूतिरुल्लसन्ती ।
अव्यक्तं वदति परात्मना निषिद्धं चित्तत्वं विहितमिदं निजात्मनोच्चैः ॥९॥

nāstīti sphurati samantato vikalpe
spaṣṭā 'sau svayam anubhūtir ullasantī /
avyaktaṃ vadati parātmanā niṣiddhaṃ
cittatvaṃ vihtiam idaṃ nijātmanoccaiḥ //9//

When the perception "it does not exist" [*nāsti*] arises on all sides (i. e. refers to all negative aspects), there automatically springs forth a clear realization which proclaims this existent called consciousness (as being), from the point of view of other things, endowed with negative nature. (But at the same time that experience) sets forth, in just as clear a manner, the positive aspect (of that existent) when seen from the point of view of itself, (and this latter experience is not encompassed by "it does not exist;" the proper, all-encompassing expression would be *syād-nāsti*"). (9) [409]

सत्यस्मिन् स्वपरविभेदभाजि विश्वे किं ब्रूयाद् विधिनियमाद्वयात् स शब्दः ।
प्रब्रूयाद्यदि विधिमेव नास्ति भेदः प्रब्रूते यदि नियमं जगत् प्रमृष्टम् ॥१०॥

saty asmin svaparavibhedabhāji viśve
kiṃ brūyād vidhiniyamādvayāt sa śabdaḥ /
prabrūyād yadi vidhim eva nāsti bhedaḥ
prabrūte yadi niyamaṃ jagat pramṛṣṭam //10//

Since this world (is) endowed with distinctions of "own" and "other," what can any word (really) say if it chooses only one of these two aspects, namely the positive or the negative ? If (the word) speaks only of the positive aspect, then there will be no distinction (i.e. everything would be "self" and nothing more). And if (the word) speaks only of the negative aspect, then this universe would disappear, (for, from the point of view of others, it does not exist). (10) [410]

एकान्तात् सदिति वचो विसर्पि विश्वं स्पृष्ट्वाऽपि स्फुटमवगाहते निषेधम् ।
सन्तोऽर्था न खलु परस्परानिषेधाद् व्यावृत्तिं सहजविजृम्भितां व्रजेयुः ॥११॥

ekāntāt sad iti vaco visarpi viśvaṃ
spṛṣṭvā 'pi sphuṭam avagāhate niṣedham /
santo 'rthā na khalu parasparāniṣedhād
vyāvṛttiṃ sahajavijṛmbhitāṃ vrajeyuḥ //11//

Even though the expression "universal existence" [*sat*] encompasses, from the absolute point of view, the entire universe, it nevertheless must absorb (i. e. must always stand in relation to) its negative aspect, namely the existence of (infinite) particulars. For if it were otherwise, there would be no mutual negation (of particulars) and the self-evident distinctions of individual objects would be lost. (11) [411]

एकान्तादसदिति गीर्जगत् समग्रं स्पृष्ट्वाऽपि श्रयति विधिं पुरः स्फुरन्तम् ।
अन्योन्यं स्वयमसदप्यनन्तमेतत् प्रोत्थातुं न हि सहते विधेरभावात् ॥१२॥

ekāntād asad iti gīr jagat samagraṃ
spṛṣṭvā 'pi śrayati vidhiṃ puraḥ sphurantam /
anyo 'nyaṃ svayam asad apy anantam etat
protthātuṃ na hi sahate vidher abhāvāt //12//

Similarly, although the expression "universal non-existence" [*asat*] encompasses, from the absolute point of view, the entire universe, it must account for the experience which presents itself (to us, namely the positive aspect). For this infinite universe, although, from the point of view of others, it does not exist, is even so not liable to negation in the absence of its positive aspect (i. e. Saying "from the point of view of others, it does not exist" makes sense only if applied to something which *does* exist from *some* point of view. (12) [412]

भिन्नोऽस्मिन् भुवनभरान्न भाति भावोऽभावो वा स्वपरगतव्यपेक्षया तौ ।
एकत्र प्रविचरतां द्विरूपशक्तिः शब्दानां भवति यथा कथञ्चिदेव ॥१३॥

bhinno 'smin bhuvanabharān na bhāti bhāvo
'bhāvo vā svaparagatavyapekṣayā tau /
ekatra pravicaratāṃ dvirūpaśaktiḥ
śabdānāṃ bhavati yathā kathañcid eva //13//

In this world, "presence" and "absence" are not separate from the totality of objects, because both of these aspects are spoken of with reference to the four categories, (namely substance, space, time, and modes). For "presence" and "absence" are applied from the point of view of one's own four (categories) or the four (categories of others, respectively). Words which operate with regard to one object, (an object possessing both positive and negative aspects), can somehow show the power to express both (aspects, if these words are qualified by the term "*syāt*"). (13) [413]

अस्तीति ध्वनिरनिवारितः प्रशम्यान्यत् कुर्याद्विधिमयमेव नैव विश्वम् ।
स्वस्यार्थं परगमनान्निवर्त्तयन्तं तन्नूनं स्पृशति निषेधमेव साक्षात ॥१४॥

astīti dhvanir anivāritaḥ praśamya
anyat kuryād vidhimayam eva naiva viśvam |
svasyārthaṃ paragamanān nivarttayantaṃ
tan nūnaṃ spṛśati niṣedham eva sākṣāt ||14||

The expression "it exists" [*asti*], (even if applied) without restraint, can never render the universe (a thing which is) possessed only of positive aspects; in spite of suppressing the negative aspects, (it still cannot do this), for that expression, while it does "turn its object away from going into others", (i. e. while it does assert the positive, distinct identity of the object seen from the point of view of itself, nevertheless) undoubtedly touches the negative aspect. (i.e. The very assumption of a positive, distinct nature suggests standing in opposition to, and thus being qualified by, the negation of that very nature when seen from the point of view of others.) (14) [414]

नास्तीति ध्वनितमनङ्कुशप्रचाराद्यच्छून्यं झगिति करोति नैव विश्वम् ।
तन्नूनं नियमपदे तदात्मभूमावस्तीति ध्वनितमपेक्षते स्वयं तत् ॥१५॥

nāstīti dhvanitam anaṅkuśapracārād
yac chūnyaṃ jhagiti karoti naiva viśvam |
tan nūnaṃ niyamapade tadātmabhūmāv
astīti dhvanitam apekṣate svayaṃ tat ||15||

The expression "it does not exist" [*nāsti*], (even if applied) without restraint, does not suddenly render the universe devoid of positive qualities. This is because (of the fact that), at the same time that this (universe is asserted to be non-existent from the point of view of others), it invariably stands in relation (to the expression "*asti*" because) it exists in its own positive aspects, (namely substance, space, time and modes). (15) [415]

सापेक्षो यदि न विधीयते विधिस्तत्स्वस्यार्थं ननु विधिरेव नाभिधत्ते ।
विध्यर्थः स खलु परान्निषिद्धमर्थं यत् स्वस्मिन्नियतमसौ स्वयं ब्रवीति ॥१६॥

sāpekṣo yadi na vidhīyate vidhis tat
svasyārthaṃ nanu vidhir eva nābhidhatte |
vidhyarthaḥ sa khalu parān niṣiddham arthaṃ
yat svasmin niyatam asau svayaṃ bravīti ||16||

If the positive aspect is stated without bing qualified by the negative aspect, then surely that positive aspect, (standing) alone, will not express even its own object. For the positive aspect by itself proclaims the object as established in its own (substance, space, time, and modes, but this assertion is meaningless unless) it simultaneously implies exclusion of that (object from the substance, space, time, and modes of others). (16) [416]

स्यात्कारः किमु कुरुतेऽसतीं सतीं वा शब्दानामयमुभयात्मिकां स्वशक्तिम् ।
यद्यस्ति स्वरसत एव सा कृतिः किं नासत्याः करणमिह प्रसह्य युक्तम्।।१७।।

syātkāraḥ kimu kurute 'satīm satīṃ vā
śabdānām ayam ubhayātmikāṃ svaśaktim /
yady asti svarasata eva sā kṛtiḥ
kiṃ nāsatyāḥ karaṇam iha prasahya yuktam //17//

Does this expression "may be" [*syāt*], which (supposedly) produces dual power in words (i. e. the power to express both positive and negative aspects simultaneously, actually) produce (a power) that was not there (in the words), or (does it bring out one) that was already there ? If that (dual) power is innate to words, then what has been produced (by the qualifying expression "*syāt*") ? In this world it is not proper (to imagine that) what does not already exist can be forcibly produced. (17) [417]

शब्दानां स्वयमुभयात्मिकाऽस्ति शक्तिः शक्तस्तां स्वयमसतीं परो न कर्तुम् ।
न व्यक्तिर्भवति कदाचनापि किन्तु स्याद्वादं सहचरमन्तरेण तस्याः ।।१८।।

śabdānāṃ svayam ubhayātmikā 'sti śaktiḥ
śaktas tāṃ svayam asatīṃ paro na kartum /
na vyaktir bhavati kadācanāpi kintu
syādvādaṃ sahacaram antareṇa tasyāḥ //18//

The dual power of words is innate (to them); no external thing can produce (a power) in something else which does not (already) exist there. But the manifestation of that (dual) power (of words) never takes place without the accompaniment of the expression "maybe" [*syāt*]. (18) [418]

एकस्मादपि वचसो द्वयस्य सिद्धौ किन्न स्याद् विफल इहेतरप्रयोगः ।
साफल्यं यदि पुनरेति सोऽपि तत् किं क्लेशाय स्वयमुभयाभिधायितेयम् ।।१९।।

ekasmād api vacaso dvayasya siddhau
kiṃ na syād viphala ihetaraprayogaḥ /
sāphalyaṃ yadi punar eti so 'pi tat kiṃ
kleśāya svayam ubhayābhidhāyiteyam //19//

If in this world both aspects are established by only one word, would the use of another (word) not be redundant ? (i. e. Is there any need for "*syāt* ?") But if the use of the other *is* considered to be meaningful, then why bother with (the theory that one) word by itself has the power to express both aspects ? (19) [419]

तन्मुख्यं विधिनियमद्वयाद्यदुक्तं स्याद्वादाश्रयणगुणोदितस्तु गौण: ।
एकस्मिन्नुभयमिहानयोर्ब्रुवाणे मुख्यत्वं भवति हि तद्द्वयप्रयोगात् ।।२०।।

tan mukhyaṃ vidhiniyamadvayād yad uktaṃ
syādvādāśrayaṇaguṇoditas tu gauṇaḥ /
ekasminn ubhayam ihānayor bruvāṇe
mukhyatvaṃ bhavati hi taddvayaprayogāt //20 //

That which has been explained with regard to the power of words to (simultaneously) express both positive and negative (aspects of objects should be seen as referring to) the innate (power of words). But that which has been explained with regard to the power manifested through support by the expression "maybe" [*syāt*] (should be seen as referring to) the acquired (power of words). In this world, (that which we have called "innate") does have primacy, for one word (really does) express both aspects (of objects). (20) [420]

मुख्यत्वं भवति विवक्षितस्य साक्षाद् गौणत्वं व्रजति विवक्षितो न य: स्यात् ।
एकस्मिंस्तदिह विवक्षितो द्वितीयो गौणत्वं दधदुपयाति मुख्यसख्यम् ।।२१।।

mukhyatvaṃ bhavati vivakṣitasya sākṣād
gauṇatvaṃ vrajati vivakṣito na yaḥ syāt /
ekasmiṃs tad iha vivakṣito dvitīyo
gauṇatvaṃ dadhad upayāti mukhyasakhyam //21//

Whichever aspect (of an object, namely positive or negative) one desires to express (by applying the words "*asti*" or "*nāsti*," respectively), is seen as primary. And the (other) aspect, which one does not wish to express, is seen as subordinate. In this world, therefore, when one aspect of an object is to be expressed, the other aspect is placed in a subordinate (position, where it) abides in compatibility with the primary (aspect). (21) [421]

भावानामनवधिनिर्भरप्रवृत्ते संघट्टे महति परात्मनोरजस्रम् ।
सीमानं विधिनियमावसंस्पृशन्तौ स्यात्काराश्रयणमृते विसंवदाते ।। २२ ।।

bhāvānām anavadhinirbharapravṛtte
saṃghaṭṭe mahati parātmanor ajasram /
sīmānaṃ vidhiniyamāv asaṃspṛśantau
syātkārāśrayaṇam ṛte visaṃvadāte //22//

The manifold aspects are forcefully and simultaneously in contact with each other. If, (in regards to their interaction, the words expressing) the positive and negative aspects (of objects) are not supported by the expression, "*syāt*" they will not "touch" (i.e. remain within) the boundaries of "one's own"

and "other" (with regard to substance, space, time, and modes), and so there will be discord among (the objects, because the distinctions between them would be lost). (22) [422]

धत्तेऽसौ विधिरभितो निषेधमैत्रीं साकाङ्क्षाम् वहति विधिं निषेधवाणी ।
स्यात्काराश्रयि(य)णसमर्थितात्मवीर्यावाख्यातौ विधिनियमौ निजार्थमित्थम् ।। २३ ।।

dhatte 'sau vidhir abhito niṣedhamaitrīṃ
sākāṃkṣāṃ vahati vidhiṃ niṣedhavāṇī /
syātkārāśrayi(a)ṇasamarthitātmavīryāv
ākhyātau vidhiniyamau nijārtham ittham //23//

The (words expressing the) positive aspects, insofar as they are qualified (by the negative aspects) on every side, are (always) accompanied by the "friendship" (i.e. compatible presence of these negative aspects). And the words expressing the negative aspects are in the same way accompanied by the positive aspects. Thus, the positive and negative expressions, (namely "*asti*" and "*nāsti*"), which have increased their inherent power through the support of the expression "*syāt*" express their referent (fully). (23) [423]

इत्येवं स्फुटसदसन्मयस्वभावं वस्त्वेकं विधिनियमो[भया]भिधेयम् ।
स्यात्कारे निहितभरो विवक्षितः सन्नेकोऽपि क्षमत इहाभिधातुमेतत् ।। २४ ।।

ity evaṃ sphuṭasadasanmayasvabhāvaṃ
vastv ekaṃ vidhiniyamo[bhayā]bhidheyam /
syātkāre nihitabharo vivakṣitaḥ sann
eko 'pi kṣamata ihābhidhātum etat // 24 //

Even a single (word), if supported by the expression "*syāt*,"can, when the particular aspect (to which it refers) is to be expressed, convey the (full) reality (of the object). (For) this one (reality) has a nature that is clearly endowed with both"existence" [*sat*] and "non-existence" [*asat*] aspects, and (thus it is properly) indicated by both positive and negative expressions. (24) [424]

स्वद्रव्याद् विधिरयमन्यथा निषेधः क्षेत्राद्यैरपि हि निजेतरैः क्रमोऽयम् ।
इत्युच्चैः प्रथममिह प्रताड्य भेरीं निर्बाधं निजविषये चरन्तु शब्दाः ।। २५ ।।
।।छ।।१७।।

svadarvyād vidhtr ayam anyathā niṣedhaḥ
kṣetrādyair api hi nijetaraiḥ kramo 'yam /
ity uccaiḥ prathamam iha pratāḍya bherīṃ
nirbādhaṃ nijaviṣaye carantu śabdāḥ //25//cha//XVII//

The (positive aspect) is (asserted) from the point of view of "one's own" (substance), and the negative aspect Is (asserted) from the point of view of "other" (substance). Indeed, this "order" (i.e. this distinction of positive and negative aspects applies) with regard to the space, etc. (i.e. time and modes, of "one's own" and "others," (respectively) as well (as to substance). Thus, in this world, let the words apply (in an) unimpeded (manner) to their own referents, having first "loudly beaten their drum" (about the nature of their operation, as described above). (25) [425] XVII

XVIII

[मत्तमयूरं छन्दः]

आद्यं ज्योतिर्द्व्यात्मकदुर्गाद्भुततत्त्वं कर्मज्ञानोत्तेजितयोगागमसिद्धम् ।
मेाहध्वान्तं ध्वंसयदत्यन्तमनन्तं पश्याम्येतन्निर्दयमन्तः प्रविदार्य ॥ १ ॥

ādyaṃ jyotir dvyātmakadurgādbhutatattvaṃ
karmajñānottejitayogāgamasiddham /
mohadhvāntaṃ dhvaṃsayad atyantam anantaṃ
paśyāmy etan nirdayam antaḥ pravidārya // 1 //

I preceive that foremost, infinite light (i.e. omniscience) which is achieved through the yoga (i.e. the *śukladhyāna*) that blooms as a result of right conduct and (true) insight. (This omniscience) is a reality wondrously constructed, possessing (both) the positive and negative aspects; it has ruthlessly and completely torn to pieces the infinite darkness of delusion. (1) [426]

एको भावस्तावक एष प्रतिभाति व्यक्तानेकव्यक्तिमहिम्न्येकनिष(ष्ण)न्नः ।
यो नाऽनेकव्यक्तिषु निष्णातमतिः स्यादेको भावस्तस्य तवैषो विषयः स्यात् ॥ २ ॥

eko bhāvas tāvaka eṣa pratibhāti
vyaktānekavyaktimahimny ekaniṣ[p]annaḥ /
yo nā 'nekavyaktiṣu niṣṇātamatiḥ syād
eko bhāvas tasya tavaiṣo viṣayaḥ syāt // 2 //

Your one cognition perceives the unity (i.e. the universal nature) of the great multitude (of manifestations in the universe). Only that person who can cognize the manifold individual objects (i.e. only an omniscient being) can take your state-of-knowing-the-universal, (in which you perceive this unity). as his object. (In other words, only another omniscient one can perceive you having the cognition of unity among the objects.) (2) [427]

नो सामान्यं भाति विनैवात्मविशेषैर्निःसामान्याः सन्ति कदाचिन्न विशेषाः ।
यत् सामान्यं भाति त एवात्र विशेषास्त्वं वस्तु स्याः स्वीकृतसामान्यविशेषः ॥ ३ ॥

no sāmānyaṃ bhāti vtnaivātmaviśeṣair
niḥsāmānyāḥ santi kadācin na viśeṣāḥ /
yat sāmānyaṃ bhāti ta evātra viśeṣās
tvaṃ vastu syāḥ svīkṛtasāmānyaviśeṣaḥ // 3 //

The universal does not shine forth without the particulars (in which it resides). Nor do the particulars ever exist devoid of their universal. In this world, that which is the universal is also the particulars. You are endowed with the true nature of reality, and (in your teachings) you have accepted both the universal (i.e. substance) and the particulars (i.e. modes). (3) [428]

द्रव्येणैको नित्यमपोसा(शाऽ)सि समन्ताद्देवानेकः(के) स्युर्भासि पर्यायभरेण ।
एकानेको वस्तुत एष प्रतिभासि त्वं पर्यायद्रव्यसमाहारमयात्मा ।। ४ ।।

dravyeṇaiko nityam apis(ś)āsi samantād
devānekaḥ(--ke) syur bhāsi paryāyabhareṇa /
ekāneko vastuta eṣa pratibhāsi
tvaṃ paryāyadravyasamāhāramayātmā // 4 //

From the point of view of substance, you are eternal, and fron every side (you are seen as) one. But from the point of view of the multitude of modes, you are manifold. And from the absolute point of view, (i.e. considering both of the previous perspectives), you shine forth as being both one and many, embodying the aggregate of substance and modes. (4) [429]

दृष्टः कस्मिन् कश्चिदनेकेन विनैको यश्चानेकः सोऽपि विनैकेन न सिद्धः ।
सर्वं वस्तु स्यात् समुदायेन सदैकं देवानेकं स्वावयवैर्भाति तदेव ।। ५ ।।

dṛṣṭaḥ kasmin kaścid anekena vinaiko
yaś cānekaḥ so 'pi vinaikena na siddhaḥ /
sarvaṃ vastu syāt samudāyena sadaikaṃ
devānekaṃ svāyavayair bhāti tad eva // 5 //

Has anything been seen anywhere that was one without (also) being many (i.e. that was substance without being modes as well)? Even that which is many (i.e. the modes) is not established (as existing) without the one (i.e. substance). O Lord! All existents are always one from the point of view of the aggregate (of modes, namely the substance), and those very existents are many with respect to their own parts (i.e. the modes). (5) [430]

एकानेकौ द्वौ सममन्योन्यविरुद्धौ संगच्छाते तौ त्वयि वृत्तौ पथि भिन्ने ।
एकं द्रव्यं नूनमनेके व्यतिरेका एकानेको न्यायत एवास्युभयात्मा ।। ६ ।।

ekānekau dvau samam anyonyaviruddhau
saṃgacchāte tau tvayi vṛttau pathi bhinne /
ekaṃ dravyaṃ nūnam aneke vyatirekā
ekāneko nyāyata evāsy ubhayātmā // 6 //

These two, namely the aspects "one" and "many," are in mutual opposition and reside in different paths; they "go together" (i.e. become consistent) in you, because the substance is one and the modes are many, and you are the embodiment of both. Thus, it follows that you are both one and many. (6) [431]

यत् तद्द्रव्यं रक्षति नित्यत्वमनन्तं पर्याया ये ते रचयन्ति क्षणभङ्गम् ।
नित्यानित्यं वस्तु तवोदेति समन्तान्नित्यानित्यद्रव्यविशेषैक्यमयत्वात् ॥ ७ ॥

yat tad dravyaṃ rakṣati nityatvam anantaṃ
paryāyā ye te racayantt kṣaṇabhaṅgam /
nityānityaṃ vastu tavodeti samantān
nityānityadravyaviśeṣaikyamayatvāt // 7 //

That (aspect of reality) which is substance "protects" (i.e. is the basis of) the unending eternality (of that reality). And that (aspect of reality which comprises the) modes "arranges" (i.e. accounts for) the destruction (and new arising which occur in) every moment. Therefore, reality is established in your (teaching) as being both eternal and non--eternal, for it embodies both eternal (substance) and non-eternal (modes). (7) [432]

नित्यं किं हि स्यात् क्षणभङ्गि व्यतिरिक्तं नित्यादन्यः स्यात् क्षणभङ्गी कतरोऽत्र ।
नित्यावृत्तिः स्यान्न विनांशैः क्षणिकैः स्वैर्नित्यावृत्तिं स्युर्न विनांशाः क्षणिकास्ते ॥८॥

nityaṃ kim hi syāt kṣaṇabhaṅgivyatiriktaṃ
nityād anyaḥ syāt kṣaṇabhaṅgī kataro 'tra /
nityāvṛttiḥ syān na vināṃśaiḥ kṣaṇikaiḥ
svair nityāvṛttiṃ syur na vināṃśāḥ kṣaṇikās te // 8 //

Indeed, in your (doctrine), can the eternal (i.e. substance) ever exist separate from the momentary (i.e. modes)? (No.) Similarly, what momentary (mode) is ever separate from the eternal (substance)? (None.) Among these (two), the substance, remaining forever, can not exist without possessing its own momentary parts; nor can the parts exist without the eternai substance. (8) [433]

नित्यानित्यौ द्वौ सममन्योन्यविरुद्धौ सङ्गच्छाते तौ त्वयि वृत्तौ पथि भिन्ने ।
नित्यं द्रव्यं व्यक्तमनित्या व्यतिरेका नित्यानित्यो न्यायत एवास्युभयात्मा ॥ ९ ॥

nityānityau dvau samam anyonyaviruddhau
saṅgacchāte tau tvayi vṛttau pathi bhinne /
nityaṃ dravyaṃ vyaktam anityā vyatirekā
nityānityo nyāyata evāsy ubhayātmā //9//

The two (aspects), namely the eternal and the non-eternal, are in mutual opposition and operate in different paths, but they simultaneously cooperate in you. The substance is eternal and the modes are non--eternal; you are the embodiment of both (substance and modes), and so it logically follows that you are both eternal and non-eternal. (9) [434]

स्वद्रव्याद्यैः स्फूर्जसि भावस्त्वमिहान्यद्रव्याद्यैस्तु व्यक्तमभाव: प्रतिभासि ।
भावाभावो वस्तुतयाऽसीस(श) समन्ताद् भावाभावावैक्यमुपानीय कृतो यत् ॥१०॥

svadravyādyaiḥ sphūrjasi bhāvas tvam ihānya-
dravyādyais tu vyaktam abhāvaḥ pratibhāsi /
bhāvābhāvo vastutayā'sīs(ś)a samantād
bhāvābhāvāv aikyam upānīya kṛto yat //10//

O Lord! In this world you shine forth from (the point of view of) your own substance, etc. (i.e. space, time and modes), as existing; but from (the point of view of) the substance, etc. of others, you are clearly non-existent. You are made (what you are by the fact that) on all sides (you embody) the unification of existence and non--existence. Hence, in reality you *are* both existence and non--existence. (10) [435]

भावाद् भिन्न: कीदृगभावोऽत्र विधेयो भावो वा स्यात् कीदृगभावेन विनासौ ।
तौ वस्त्वंशौ द्वौ स्वपराभ्यां समकालं पूर्णं शून्यं वस्तु किलाश्रित्य विभात: ॥११॥

bhāvād bhinnaḥ kīdṛg abhāvo 'tra vidheyo
bhāvo vā syāt kīdṛg abhāvena vināsau /
tau vastvaṃśau dvau svaparābhyāṃ samakālaṃ
pūrṇaṃ śūnyam vastu kilāśritya vibhātaḥ //11//

In this world, what kind of non-existence can be asserted separate from existence? (None.) And how is an existence which is separate from non--existence fit for assertion? (It is not.) For these two are (both) aspects of the (same) existent; they shine forth, supported by the existent, for (this existent itself) has the nature of being simultaneously complete and empty from the points of view of one's own (substance etc.) and (the substance, etc. of) others, (respectively). (11) [436]

भावाभावौ द्वौ सममन्योन्यविरुद्धौ सङ्गच्छाते तौ त्वयि वृत्तौ पथि भिन्ने ।
भाव: स्वांशाद् व्यक्तमभावस्तु परांशाद् भावाभावो न्यायत एवास्युभयात्मा ॥ १२ ॥

bhāvābhāvau dvau samam anyonyaviruddhau
saṅgacchāte tau tvayi vṛttau pathi bhinne /
bhāvaḥ svāṃśād vyaktam abhāvastu parāṃśād
bhāvābhāvo nyāyata evāsy ubhayātmā //12//

These two (aspects), namely existence and non--existence, are in mutual opposition and operate in different paths, but they simultaneously cooperate in you. Clearly, "existence" is (spoken of) from the point of view of one's own characteristics (i.e. substance, etc.), and "non--existence" (is spoken of) from the point of view of the characteristics (i.e. substance, etc.) of others. Being an embodiment of both, it follows that you *are* both existence and non--existence. (12) [437]

सर्वं वाच्यं द्व्यात्मकमेतत् क्रमत: स्याद्देवाऽवाच्यं तद्युगपद् वक्तुमशक्ते: ।
तौ पर्यायौ द्वौ सह बिभ्रद्भगवंस्त्वं वाच्यावाच्यं वस्त्वसि किञ्चिज्जगतीह ।। १३ ।।

sarvaṃ vācyaṃ dvyātmakam etat kramataḥ
syād devāvācyaṃ tad yugapad vaktum aśakteḥ /
tau paryāyau dvau saha bibhrad bhagavaṃs tvaṃ
vācyāvācyaṃ vastv asi kiñcij jagatīha //13//

O Lord! All this (i.e. every existent) embodies both natures; (an existent) can be expressed sequentially (i.e. by first asserting one aspect and then the other), but the same existent becomes inexpressible insofar as (words are) unable to state the (mutually incompatible) aspects at the same time. You simultaneously bear both aspects within you, and so are a wondrous existent who is both expressible and inexpressible. (13) [438]

वाच्यादन्यत् किञ्चिदवाच्यं न हि दृष्टं वाच्यं चैतन्नेष्टमवाच्यव्यतिरिक्तम् ।
वागाश्रित्य स्वक्रमवृत्त्यक्रमवृत्ती वस्तु द्व्यात्मत्वं हि गृणीयान्न गृणीयात् ।। १४ ।।

vācyād anyat kiñcid avācyaṃ na hi dṛṣṭaṃ
vācyaṃ caitan neṣṭam avācyavyatiriktam /
vāgāśritya svakramavṛttyakramavṛttī vastu
dvyātmatvaṃ hi gṛṇīyān na gṛṇīyāt //14//

(The expressible and the inexpressible are not two different things, for) the inexpressible is never seen distinct from the expressible. Similarly, no expressible can be maintained to exist (completely) isolated from the inexpressible. Words applied sequentially (i.e. to one aspect at a time, are able to) describe the existent, which is dual in nature. But a word which is applied nonsequentially (i.e. which attempts to state all aspects of the existent simultaneously) cannot (describe it; i.e. an existent is to be seen as both expressible and non--expressible, due to the nature of words). (14) [439]

वाच्यावाच्यौ द्वौ सममन्योन्यविरुद्धौ सङ्गच्छाते तौ त्वयि वृत्तौ पथि भिन्ने ।
वाच्यो व्यस्तो व्यक्तमवाच्यस्तु समस्तो वाच्यावाच्यो न्यायत एवास्युभयात्मा ।।१५।।

vācyāvācyau dvau samam anyonyaviruddhau
saṅgacchāte tau tvayi vṛttau pathi bhinne /
vācyo vyasto vyaktam avācyas tu samasto
vācyāvācyo nyāyata evāsy ubhayātmā //15//

Expressibility and inexpressibility are in mutual opposition and operate in different paths, but they simultaneously cooperate in you. Clearly, all existents are expressible, but they are also inexpressible. You are endowed with both (expressibility and inexpressibility), and so it follows that you *are* both expressible and inexpressible. (15) [440]

सेाऽयं भाव: कर्म यदेतत् परमार्थाद्धत्ते योगं यद्भवनेन क्रियमाणम् ।
शुद्धो भाव: कारकचक्रे तव लीन: शुद्धे भावे कारकचक्रं च निगूढम् ।। १६ ।।

so 'yaṃ bhāvaḥ karma yad etat paramārthād
dhatte yogaṃ yad bhavanena kriyamāṇam /
śuddho bhāvaḥ kārakacakre tava līnaḥ
śuddhe bhāve kārakacakraṃ ca nigūḍham //16//

That which is the object [*karma*] (of change, i.e. the substance which undergoes change) is also the (resultant) state. For that which is being made (i.e. which undergoes change) is, from the absolute point of view, identical with that which it becomes. (i.e. No new substance is introduced during change.) Your pure (i.e. unified) state is merged into the cycle of the instrumentalities [*kāraka*], and the cycle of the instrumentalities is dissolved in your pure nature. (16) [441]

जातं जातं कारणभावेन गृहीत्वा जन्यं जन्यं कार्यतया स्वं परिणामम् ।
सर्वोऽपि त्वं कारणमेवास्यसि कार्यं शुद्धो भाव: कारणकार्याविषयोऽपि ।। १७ ।।

jātaṃ jātaṃ kāraṇabhāvena gṛhītvā
janyaṃ janyaṃ kāryatayā svaṃ pariṇāmaṃ /
sarvo 'pi tvaṃ kāraṇam evāsy asi kāryaṃ
śuddho bhāvaḥ kāraṇakāryāviṣayo 'pi //17//

Those transformations (of the substance) which have been produced are themselves lhe cause, and those transformations (of the substance) which will be produced are themselves the effect. (i.e. The totality of present transformations causes the totality of transformations which appear in the next moment.) Therefore, all of you (i.e. the totality of your space-points) is the causes, and all of you is also the effect. But as to your pure (unified) state, it is (actually) beyond the sphere of cause and effect. (17) [442]

वल्गन्त्वन्ये ज्ञाननिमित्तात्वमुपेता बाह्यो हेतुर्हेतुरिहान्तर्न किल स्यात् ।
स्वस्माद्देवो जृम्भितचिद्वीर्यविशेषाज्जातो विश्वव्यापकविज्ञानघनस्त्वम् ।। १८ ।।

valgantv anye jñānanimittatvam upetā
bāhyo hetur hetur ihāntar na kila syāt /
svasmād devo jṛmbhitacidvīryaviśeṣāj
jāto viśvavyāpakavijñānaghanas tvam //18//

As to the others (i.e. external objects), let them remain active as (i.e. we accept them as being) the efficient cause of your omniscient knowledge. But here (i.e. regarding the production of a result), in truth (i.e. from the absolute point of view), an external cause (i.e. an efficient cause [*nimitta-kāraṇa*]) can never become an internal cause (i.e. a material cause [*upādāna-kāraṇa*]). You are, by yourself, distinguished (from others through your) perfected consciousness and energy, (and so you) have become the lord (i.e. the supreme teacher), a solid mass of knowledge which pervades the entire universe. (18) [443]

अन्यः कर्त्ता कर्म किलान्यत् स्थितिरेषा यः कर्ता त्वं कर्म तदेवास्यविशेषात्त् ।
देवाकार्षीस्त्वं किल विज्ञानधनं यः सेाऽयं साक्षात् त्वं खलु विज्ञानघनोऽसि ॥१९॥

anyaḥ karttā karma kilānyat sthitir eṣā
yaḥ karttā tvaṃ karma tad evāsy aviśeṣāt /
devākārṣīs tvaṃ kila vijñānaghanaṃ yaḥ
so 'yaṃ sākṣāt tvaṃ khalu vijñānaghano 'si //19//

From the conventional point of view [*vyavahāra-naya*], it is indeed accepted that the agent and the object are different (from each other). But since, (from the non-conventional point of view), there is no distinction (made between these two), you who are the agent are also the object. O Lord! indeed, you who produced the mass of omniscience are in reality that very mass of omniscience itself. (19) [444]

विष्वग्व्याप्यः सत्यविशेषे स्वगुणानां देवाधारस्त्वं स्वयमाधेयभरोऽपि ।
एकाधाराधेयतयैव ज्वलितात्मा तेनैवोच्चैर्वल्गसि विज्ञानघनोऽयम् ॥ २० ॥

viśvagvyāpyaḥ saty aviśeṣe svaguṇānāṃ
devādhāras tvaṃ svayam ādheyabharo 'pi /
ekādhārādheyatayaiva jvalitātmā
tenaivoccair valgasi vijñānaghana 'yam //20//

O Lord! From the point of view of non-distinction (between substance qualities,) you are (both) the substratum of your own qualities, and (qualities) which entirely pervade (your space-points), and also the aggregate of those things which are placed (upon that substratum, namely the qualities themselves). Thus, from the point of view of unity of substratum and things-placed-thereon, you abide in your majesty both as shining substance and as the mass of omniscience (i.e. the qualities). (20) [445]

आत्मा माता मेयमिदं विश्वमशेषं सम्बन्धेऽस्मिन् सत्यपि नान्योन्यगतौ तौ ।
प्रत्यासत्ति: कारणमैक्यस्य न सा स्यादर्थौ वाच्यं वक्त्रभिधानं च विभिन्ने ॥२१॥

ātmā mātā meyam idaṃ viśvam aśeṣaṃ
sambandhe 'smin saty api nānyonyagatau tau /
pratyāsattiḥ kāraṇam aikyasya na sā syād
artho vācyaṃ vaktrabhidhānaṃ ca vibhinne //21//

The soul is the cognizer, and this entire universe is that-which-is-cognized (i.e. its object). And although such a relationship prevails between these (two), there is no (real) interpenetration (i.e. neither one ever partakes of the nature of the other). Extreme proximity (could be considered a cause of) unity (between two separate substances). But there is (really) no such proximity here, (for) just as the words of a speaker are (actually) separate from the objects referred to, (even though an indicator/thing indicated type relationship exists between them, similarly the knower and the thing known are related but distinct). (21) [446]

यः प्रागासीर्वर्त्स्यदपेक्षः खलु सिद्धः प्रत्युत्पन्नः सम्प्रति सिद्धोऽसि स एव ।
प्रत्युत्पन्ने या तेऽवरक्तिरिहासीद् भूतापेक्षा सम्प्रति सा किल रक्तिः ॥२२॥

yaḥ prāg āsīr vartsyad apekṣaḥ khalu siddhaḥ
pratyutpannaḥ samprati siddho 'si sa eva /
pratyutpanne yā te 'varaktir ihāsīd
bhūtāpekṣā samprati sā kila raktiḥ //22//

In the past you were a perfected being (if seen) from the point of view of the future. But now (this same) you is a perfected being in the present. And that which is your detachment now was, from the point of view of the past, (your) attachment (then. In other words, when unperfected you were potentially perfected, and your attachment was potentially detachment. Hence, from the point of view of substance, these modes, which change with time, can be ignored to the extent that all occupy the same space-points, namely yours.) (22) [447]

एकं भावं शाश्वतमुच्चैरभिषिञ्चन् भूत्वा भूत्वा त्वं भवसीश ! स्वयमेव ।
एतद् भूत्वा यद्भवनं पुनरन्यन्न त्रैकाल्यं सङ्कलयन् त्वामनुयाति ॥२३॥

ekaṃ bhāvaṃ śāśvatam uccair abhiṣiñcan
bhūtvā bhūtvā tvaṃ bhavasīśa svayam eva /
etad bhūtvā yad bhavanaṃ punar anyan
na traikālyaṃ saṅkalayan tvām anuyāti //23//

O Lord! You "crown" (i.e. render supreme) your unified eternal nature, and so, in spite of having "become" (i.e. undergone transformations) again and

again, you remain yourself (i.e. your own substance). This "becoming-again-(after)-having been" does not amount to becoming a new (substance); it is, rather, the state of being which persists through the three times. (i.e. It refers to the continuation of substance through the modifications. (23) [448]

एकः साक्षादक्षरविज्ञानघनस्त्वं शुद्धः शुद्धस्वावयवेष्वेव निलीनः ।
अन्तर्मज्जद्दृक्सुखवीर्यादिविशेषैरेकोऽप्युद्गच्छसि वैचित्र्यमनन्तम् ।।२४।।

ekaḥ sākṣād akṣaravijñānaghanas tvaṃ
śuddhaḥ śuddhasvāvayaveṣ eva nilīnaḥ |
antarmajjad dṛksukhavīryādiviśeṣair
eko 'py udgacchasi vaicitryam anantam ||24||

You are One, an imperishable mass of direct knowledge (i.e. omniscience). Being incorruptible, you are totally immersed in your pure modifications. Thus, although you are one (from the point of view of substance), you attain to infinite variety through the distinguishing marks — intuition, bliss, energy, etc. -- which are merged within you. (24) [449]

अध्यारूढोऽन्योन्यविरुद्धोद्धतधर्मैः स्याद्वादेन प्रविभक्तात्मविभूतिः ।
स्वामिन् ! नित्यं त्वं निजतत्त्वैकपराणां किञ्चिद् दत्सेऽत्यन्तमगाधोऽप्यवगाहम् ।।२५।।
।।छ।।१८।।

adhyārūḍho 'nyonyaviruddhoddhatadharmaiḥ |
syādvādena pravibhaktātmavibhūtiḥ |
svāmin nityaṃ tvaṃ nijatattvaikaparāṇāṃ
kiñcid datse 'tyantam agādho 'py avagāham ||25||
||cha||XVIII||

O Lord ! you are eternally endowed with strong and mutually opposed aspects, and yet, through the doctrine of "maybe" [*syāt*], you are one whose self-glory has been "proportionally divided" (into substance, modes, etc., thus relieving the apparent contradictions within your nature). And although you are unfathomable, you afford a small glimpse (of your profound nature) to those who are intent upon (realising) their own true nature. (25) [450] XVIII

XIX

[वियोगिनी छन्दः]

अजरः पुरुषो जिन ! स्वयं सहजज्योतिरजय्यचिद्भरः ।
अयमद्भुतसत्यवैभवस्त्वमसि द्वयात्मकदृष्टिगोचरः ॥१॥

ajaraḥ puruṣo jina svayaṃ sahajajyotir ajayyacidbharaḥ /
ayam adbhutasatyavaibhavas tvam asi dvyātmakadṛṣṭigocaraḥ //1//

O Jina ! you are a soul that is free from decay, the embodiment of consciousness, an innate light which cannot be extinguished. Endowed with the glory of wondrous truth, you are discernible only to that insight which comprehends dual nature (i.e. both the positive and negative aspects of existents). (1) [451]

न पराश्रयणं न शून्यता न च भावान्तरसङ्करोऽस्ति ते ।
यदसङ्ख्यनिजप्रदेशकैर्विहितो वस्तुपरिग्रहः स्वयम् ॥२॥

na parāśrayaṇaṃ na śūnyatā na ca bhāvāntarasaṅkaro 'sti te /
yad asṅkhyanijapradeśakair vihito vastuparigrahaḥ svayam //2//

For you there is no dependence upon other (substances in obtaining new modes), nor is there emptiness (due to the going out of existence of past modes, i.e. this process does not deplete you. And for you) there is no (actual) mixing with (states of) other (substances, such as karmas); you hold yourself (i.e. remain) within your own countless space-points, (which never overlap the space-points of other things). (2) [452]

यदमूर्त्त इति स्फुटोदयं सहजं भाति विशेषणं विभोः ।
तदिहात्मपरायणो भवान् सह भेदं समुपैति पुद्गलैः ॥३॥

yad amūrtta iti sphuṭodayaṃ sahajaṃ bhāti viśeṣaṇaṃ vibhoḥ /
tad ihātmaparāyaṇo bhavān saha bhedaṃ samupaiti pudgalaiḥ //3//

You are all-pervading [*vibhu*] (by means of your omniscience), and the adjective "formless" is most appropriate (to you, as it) clearly brings out (i.e. describes your) innate (nature). Therefore, you who are fully intent upon (i.e. at one with) your self are distinguished from matter, (which possesses varied material forms). (3) [453]

चिदितीस(श) विशेषणं दधत्सहजं व्यापि कुतोऽप्यबाधितम् ।
उपयासि भिदामचेतनैरखिलैरेव समं समन्ततः ॥४॥

cid itīs(ś)a viśeṣaṇaṃ dadhat sahajaṃ vyāpi kuto 'py abādhitam /
upayāsi bhidām acetanair akhilair eva samaṃ samantataḥ //4//

O Lord! You possess the attribute (called) "consciousness;" (this consciousness is) unobstructed on all sides, innate, all-pervading (by means of omniscient knowledge). Thus, (i.e. through possessing this attribute), you come to be set apart from the totality of insentient things. (4) [454]

विशदेन सदैव सर्वतः सहजस्वानुभवेन दीव्यतः ।
सकलैः सह चेतनान्तरैरुदितं दूरमिदं तवान्तरम् ॥५॥

viśadena sadaiva sarvataḥ sahajasvānubhavena dīvyataḥ /
sakalaiḥ saha cetanāntarair uditaṃ dūram idaṃ tavāntaram //5//

Eternally and on every side you rejoice in your innate self-realization; your self-experience proclaims the great distance (which separates you) from all other sentient beings, (for each being has his own self-experience, distinct from that of others). (5) [455]

निजभावभृतस्य सर्वतो निजभावेन सदैव तिष्ठतः ।
प्रतिभाति परैरखण्डितः स्फुटमेको निजभाव एव ते ॥६॥

nijabhāvabhṛtasya sarvato nijabhāvena sadaiva tiṣṭhataḥ /
pratibhāti parair akhaṇḍitaḥ sphuṭam eko nijabhāva eva te //6//

(You are) on all sides complete in your own-being; you remain always (secure) in that own-being, which is totally unified, shining forth clearly, "uncut" by (i.e. unmixed with) others. (6) [456]

अजडादिविशेषणैरयं त्वमनन्तैर्युगपद्विशेषितः ।
भवसि स्वयमेक एव चेत् प्रकटा तत्तव भावमात्रता ॥७॥

ajaḍādiviśeṣaṇair ayaṃ tvam anantair yugapad viśeṣitaḥ /
bhavasi svayam eka eva cet prakaṭā tat tava bhāvamātratā //7//

You are simultaneously characterized by infinite attributes, "non-material, etc.," but you still remain unified. Thus, it is evident that (something, namely) your "being-ness" (i.e. your undifferentiated substance) itself, pervades (and thus unifies) these (aspects). (7) [457]

त्वमुपर्युपरि प्रभो ! भवन्निदमस्तीत्यविभिन्नधारया ।
अविभावितपूर्वपश्चिमः प्रतिभासि ध्रुव एव पश्यताम् ।।८।।

tvam uparyupari prabho bhavann idam astīty avibhinnadhārayā |
avibhāvitapūrvapaścimaḥ pratibhāsi dhruva eva paśyatām ||8||

O Lord! To those who see (you from the point of view of substance), you appear only as (one who is) eternal. You are seen to be, in every succeeding moment, free from considerations of sequentiality, (such as) "prior and later," for you exist as an undifferentiated continuity, and thus, (in viewing you, there is always the cognition that) "that (same substance) exists." (8) [458]

अयमेकविशेष्यतां गतस्त्वमनन्तात्मविशेषणस्रजः ।
प्रभवन्नविमुक्तधारया भगवन् भासि भवन्निरन्तरः ।।९।।

ayam ekaviśeṣyatāṃ gatas tvam anantātmaviśeṣaṇasrajaḥ |
prabhavann avimuktadhārayā bhagavan bhāsi bhavan nirantaraḥ ||9||

Possessing the collections of your infinite self-attributes, you have become the one substantive to which they all refer. Thus, although you rise anew in an unbroken stream (i.e. although a new mode comes into existence with each moment), you (nevertheless) shine forth free from any distinctions. (9) [459]

अजडादिविशेषणैर्भृता निजधारा न तवैति तुत्स(च्छ)ताम् ।
अजडादिविशेषणानि न क्षयमायान्ति धृतानि धारया ।।१०।।

ajaḍādiviśeṣaṇair bhṛtā nijadhārā na tavaiti tutsa(-ccha)tām |
ajaḍādiviśeṣaṇāni na kṣayam āyānti dhṛtāni dhārayā ||10||

You own stream (i.e. your beginningless and endless substance) if filled with attributes such as sentience, etc. That (substance) never comes to nothingness, (even when it undergoes constant changes of mode; similarly), the attributes, sentience, etc, held within that (enduring) stream, (although they undergo transformations), never cease to exist, (for they are supported by the substance). (10) [460]

अजडादिविशेषणानि ते परतो भेदकराणि न स्वतः ।
दधतः स्वयमद्वयं सदा स्वमसाधारणभावनिर्भरम् ।।११।।

ajaḍādiviśeṣaṇāni te parato bhedakarāṇi na svataḥ |
dadhataḥ svayam advayaṃ sadā svam asādhāraṇabhāvanirbharam ||11||

Your attributes, such as absence-of-insentience[*ajaḍa*], etc., serve to distinguish you from other (substance, but they are) not (thereby established as distinct) from your self This is because you always remain in your own-nature, which is completely filled with the extraordinary qualities (that distinguish you from others), and (yet) is unified. (11) [461]

अजडाद्यविभागतः स्थितस्तव भावोऽयमनंश एककः ।
अजडाद्यविभागभावनादनुभूतिं समुपैति नान्यथा ।।१२।।

ajaḍādyavibhāgataḥ sthitas tava bhāvo 'yam anaṃśa ekakaḥ |
ajaḍādyavibhāgabhāvanād anubhūtiṃ samupaiti nānyathā ||12||

Such attributes as absence-of-insentience, etc., do not divide your unitary, partless substance, (which is) called the soul. And only by constant reflection upon (the fact that) your soul is not divided by (possessing) such attributes as absence-of-insentience, etc., do you arrive at self-realization; in no other way (can this be achieved, i.e. self-realization is not compatible with doctrines which advocate either complete identity or total distinction between substance and attributes). (12) [462]

भवनं भवतो निरङ्कुशं सकला मार्ष्टि सकारकाः क्रियाः ।
भवनं द्वयतामवाप्यते क्रियया नैव न कारकैरपि ।।१३।।

bhavanam bhavato niraṅkuśaṃ sakalā mārsṭi sakārakāḥ kriyāḥ |
bhavanaṃ dvayatām avāpyate kriyayā naiva na kārakair api ||13||

(Seen from the absolute point of view, which asserts the independence of the material cause [*upādāna-karaṇa*] in effecting change within a substance), your becoming (i.e. your transformations into new modes) is unimpeded (by dependence upon external (i.e. material) causes [*nimitta-kāraṇa*]; it (i.e. this process of becoming) wipes away all actions, together with there instrumentalities (i.e. there is no distinction of agent, action, etc., within you. Thus), your becoming cannot be made to attain to duality (of agent, action, etc.) either by action or by the instrumentalities, (since both of these occur within the substance itself). (13) [463]

भवने भवतो निरङ्कुशे क्व लसेत् कारणकार्यविस्तरः ।
न किलाभवनं करोति तत् क्रियतेऽत्राभवनं च तेन न ।।१४।।

bhavane bhavato niraṅkuśe kva laset kāraṇakāryavistaraḥ |
na kilābhavanaṃ karoti tat kriyate 'trābhavanaṃ ca tena na ||14||

Since, (from the non-conventional point of view which disregards dependence of one substance upon another), your becoming (i.e. change of modes) is

unimpeded (i.e. not dependent upon external efficient causes [*nimitta-kāraṇa*] how can the network of cause and effect be manifest? For in truth, that (external efficient cause) cannot negate (the process of) your becoming. Similarly, in this world, the substance (i.e. the material cause [*upādāna-kāraṇa*] cannot negate the production of (external) causes. (Thus, from the non-conventional point of view, independence of the material and efficient causes is affirmed.) (14) [464]

भवतीति न युज्यते क्रिया त्वयि कर्त्रादिकरम्बितोदया ।
भवनैकविभूतिभारिणस्तव भेदो हि कलङ्ककल्पना ॥१५॥

bhavatīti na yujyate kriyā tvayi kartrādikarambitodayā /
bhavanaikavibhūtibhāriṇas tava bhedo hi kalaṅkakalpanā //15//

It is not correct to say that an action, which arises qualified by such instrumentalities as agent, etc., can take place in you. (From the non-conventional point of view which disregards all divisions), you embody nothing but the splendour of existing in your own-nature; hence, dividing you amounts to a (false) speculation which casts blemish upon you. (15) [465]

अजडादिमयः सनातनो जिनभावोऽस्यवकीर्णकस्म(श्म)लः ।
अयमुच्छलदच्छचित्प्रभाभरमग्नस्वपरक्रमाक्रमः ॥१६॥

ajaḍādimayaḥ sanātano jina bhāvo 'sy avakīrṇakas(ś)malaḥ /
ayam ucchalad acchacitprabhābharamagnasvaparakramākramaḥ //16//

(From the point of view which, disregarding their distinctions, sees substance and modes as identical, it can be said), O Jina, (that) you are nothing but this state (of omniscience), the embodiment of absence-of-insentience (i.e. consciousness), etc. (And being simply this state), you are eternal, free from impurities; in the light of your sparklingly clear and splendid consciousness, all the qualities and modes of both yourself and others are reflected. (16) [466]

भगवन्नवकीर्णकस्म(श्म)लो यदि भावोऽसि विभामयः स्वयम् ।
तदयं स्वयमेव विस्फुरन्न विमोहं समुपैषि कुत्रचित् ॥१७॥

bhagavan avakīrṇakas(ś)malo yadi bhāvo 'si vibhāmayaḥ svayam /
tad ayaṃ svayam eva visphuran na vimohaṃ samupaiṣi kutracit //11//

O Blessed one! You are this very state, the embodiment of light, free from all impurities, which is manifest (purely) through its own-nature (i.e. without external agency). Thus you do not come to (what, from the non-conventional

point of view, is a) delusion, (namely the idea that production of a result depends upon outside causes). (17) [467]

स विभाति विभामयोऽस्ति यो न विभायादविभामयः क्वचित् ।
ननु सर्वमिदं विभाति यत् तदिमं भाति विनैव निर्भरम् ॥१८॥

sa vibhāti vibhāmayo 'sti yo na vibhāyād avibhāmayaḥ kvacit /
nanu sarvam idaṃ vibhāti yat tad imaṃ bhāti vinaiva nirbharam //18//

That is the embodiment of (the) light (of omniscience, namely the substance), truly shines forth, but that which is not the embodiment of this light (i e. the quality of omniscience itself, which cannot embody anything), does not shine forth (independent of its substance. But from the point of view of non-distinction between substance and qualities), that which shines forth (is the quality of omniscience, and it) shines forth fully even without (considering whether or not it belongs to a) substance, (for there is no difference between the two). (18) [468]

इदमेव विभाति केवलं न विभातीदमिति क्व कल्पना ।
इदमित्यमुना विभाति तद् द्वितयं नास्ति विभाविभागकृत् ॥१९॥

idam eva vibhāti kevalaṃ na vibhātīdam iti kva kalpanā /
idam ity amunā vibhāti tad dvitayaṃ nāsti vibhāvibhāgakṛt //19//

How can one speculate that only this (i.e. the substance) shines forth while that (i.e. the qualities) does not (by itself) shine forth? (Even the expression) "this (substance) shines forth by way of that (quality," although it seems to establish) duality of these two, (with one being only the means for the other), is nevertheless not able to create an (actual) division between (that which) shines and (that by which it) shines. (i.e. Substance and qualities occupy the same space-points; hence, from the point of view which ignores their distinctions, they cannot be regarded as truly separate things.) (19) [469]

सहजा सततोदिता समा स्वसमक्षा सकला निराकुला ।
इयमद्भुतधाममालिनी ननु कस्यास्तु विभा विभावरी ॥२०॥

sahajā satatoditā samā svasamakṣā sakalā nirākulā /
iyam adbhutadhāmamālinī nanu kasyāstu vibhā vibhāvarī //20//

This brilliant light (of omniscience) is innate, eternally manifest, lustrous, self-illuminating, perfected in all its parts, free from all afflictions, and endowed with the garland of wondrous glories. Who can (be so blind as to see) only darkness in the presence of such light? (20) [470]

विधिवद् दधती स्ववैभवाद् विधिरूपेण निषेधमप्यसौ ।
परिशुद्धचिदेकनिर्भरा तव केनात्र विभा निषिध्यते ॥२१॥

vidhivad dadhatī svavaibhavād vidhirūpeṇa niṣedham apy asau /
pariśuddhacidekanirbharā tava kenātra vibhā niṣidhyate //21//

The light of your (omniscience), in conformity with the law (i.e. with the nature of reality), and (operating only) through its own majesty, bears the negative aspects just as (it does) the positive aspects. It is complete with the one, unified pure consciousness; who in the world can suppress this light? (21) [471]

अभित: स्फुटितस्वभावया च्युतदिक्कालविभागमेकया ।
विभया भवतः समन्ततो जिन! सम्पूर्णमिदं विभाव्यते ॥२२॥

abhitaḥ sphuṭitasvabhāvayā cyutadikkālavibhāgam ekayā /
vibhayā bhavataḥ samantato jina sampūrṇam idaṃ vibhāvyate //22//

O Jina! This whole (universe) is seen by the unified light (of your omniscience) as free from divisions of time and space (i.e. you comprehend it entirely and simultaneously); this light has manifested its true nature (i.e. it has illuminated all objects). (22) [472]

न खलु स्वपरप्रकाशने मृगयेतात्र विभा विभान्तरम् ।
भवतो विभयैव धीमत: क्रमतः कृत्स्नमिदं प्रकाशते ॥२३॥

na khalu svaparaprakāśane mṛgayetātra vibhā vibhāntaram /
bhavato vibhayaiva dhīmataḥ kramataḥ kṛtsnam idaṃ prakāśate//23//

Indeed, in this world, in the matter of illuminating oneself and others, the light (of omniscience) does not search for another light (i.e. it is self-illuminating). This entire universe is illuminated in (all its) sequentialities by that very light with which you are endowed (i.e. the light by which you know yourself). (23) [473]

अनया विरचन्ति नित्यशो जिन ये प्रत्ययमात्रसत्तया ।
सकलं प्रतियन्ति ते स्वयं न हि बोधप्रतिबोधक: क्वचित् ॥२४॥

anayā vicarantt nityaśo jina ye pratyayamātrasattayā /
sakalaṃ pratiyanti te svayaṃ na hi bodhapratibodhakaḥ kvacit //24//

O Jina! Those who constantly abide by (i.e. who accept the doctrine of) this (light of omniscience, a light) which exists merely as cognition, will themselves begin to realize that in truth there is no illuminator of knowledge (other than that knowledge itself). (24) [474]

अभितोऽनुभवन् भवद्विभामहमेषोऽस्मि मुहुर्मुहुः समः ।
जिन! यावदुपैमि पुष्कलं स(श)मनं त(ते)ऽस्तु विभामयं स्वयम् ॥२५॥छ॥१९॥छ॥

abhito 'nubhavan bhavad vibhām aham eṣo' smi muhur muhuḥ samaḥ |
jina yāvad upaimi puṣkalaṃ s(ś)amanaṃ ta(e) ' stu vibhāmayaṃ svayam//25//cha//XIX//

I experience the light of your knowledge on all sides, and thus I become similar to that (knowledge) again and again. O Jina! (may this experience) continue until I attain to a (state of) peace (like that) possessed by you who are endowed with infinite knowledge. (25) [475] XIX

XX

[वंशस्थवृत्तम्]

अतत्त्वमेव प्रणिधानसौष्ठवात् तवेश ! तत्त्वप्रतिपत्तये परम् ।
विषं वमन्त्योऽप्यमृतं क्षरन्ति यत् पदे पदे स्यात्पदसंस्कृता गिरः ॥१॥

atattvam eva praṇidhānasauṣṭhavāt
taveśa tattvapratipattaye param /
viṣaṃ vamantyo 'py amṛtaṃ kṣaranti yat
pade pade syātpadasaṃskṛtā giraḥ //1//

O Lord! Even false (i.e. absolutist) doctrines, when profoundly contemplated (in the light of) your teaching (which is) characterized by the term "maybe" [*syāt*], can lead to attainment of the highest reality; (for when this teaching is applied), its every word causes (these absolutist doctrines) to throw off the poison (of their absolutism), and inundates them with the ambrosia (of truth). (1) [476]

परापरोल्लेखविनास(श)कृद्बलाद् विलीनदिक्कालविभागकल्पनः ।
विभास्यसौ सङ्ग्रहशुद्धदर्शनात् त्वमीश! चिन्मात्रविभूतिनिर्भरः ॥२॥

parāparollekhavinās(ś)akṛd balād
vilīnadikkālavibhāgakalpanaḥ /
vibhāsy asau saṅgrahaśuddhadarśanāt
tvam īśa cinmātravibhūtinirbharaḥ //2//

O Lord! When you are seen from the pure point of view called "*saṅgraha*," which forcibly erases all lines of distinction pertaining to prior, later, (etc. insofar as it subordinates divisions and takes note mainly of the universal), you shine forth (as being) complete with nothing but the majesty of pure consciousness, in which every conception of division pertaining to time and space has been dissolved. (2) [477]

विशुद्ध्यतिव्याप्तिरसेन वल्गिता अपि स्खलन्त्योऽस्खलिता इवोच्छिखाः ।
निरंशतत्त्वांशनिवेशदारुणास्त्वयीश ! मूर्च्छन्त्यृजुसूत्रदृष्टयः ॥३॥

viśuddhyativyāptirasena valgitā
api skhalantyo ' skhalitā ivocchikhāḥ /
niraṃśatattvāṃśaniveśadāruṇās
tvayīśa mūrcchanty ṛjusūtradṛṣṭayaḥ //3//

O Lord! In you the *ṛju-sūtra dṛṣṭis*, (which perceive the moment to moment transformations of the substance, and thus consider reality mainly with reference to the present mode, ignoring the other modes), come to full manifestation. And these (*dṛṣṭis*) are made active by the extensive spread of the essence of (the soul's) purity. Although, (from our mundane, gross point of view), these (*dṛṣṭis*) seem to slip away (from their subtle object, the present moment), they do not (really) slip away, but are like a constantly burning flame; they are sharp in that they focus upon that part of reality which is (itself) partless. (3) [478]

समन्ततः स्वावयवैस्तव प्रभो ! विभज्यमानस्य विशीर्णसञ्चयाः ।
प्रदेशमात्रा ऋजवः पृथक् पृथक् स्फुरन्त्यनन्ताः स्फुटबोधधातवः ॥४॥

samantataḥ svāvayavais tava prabho
vibhajyamānasya viśīrṇasañcayāḥ /
pradeśamātrā ṛjavaḥ pṛthak pṛthak
sphuranty anantāḥ sphuṭabodhadhātavaḥ //4//

When you are divided on all sides with reference to your space-points, the infinite clear particles of your knowledge shine forth separatley (to the limits of these space-points). And these particles of knowledge, (when seen from the *ṛju-sūtra* point of view), having (thus) fallen away from "collection," each appear to occupy only one part, having the form of the present mode. (4) [479]

विशीर्यमाणैः सहसैव चित्कणैस्त्वमेष पूर्वापरसङ्गमाक्षमः ।
अनादिसन्तानगतोऽपि कुत्रचित् परस्परं सङ्घटनां न गाहसे ॥ ५ ॥

viśīryamāṇaiḥ sahasaiva citkaṇais
tvam eṣa pūrvāparasaṅgamākṣamaḥ /
anādisantānagato ' pi kutracit
parasparaṃ saṅghaṭanāṃ na gāhase //5//

Although endowed with beginningless continuity, you nevertheless appear (from the *ṛju-sūtra* point of view, as if) unable to join together the prior and later particles of knowledge which have suddenly (i.e. when seen from this point of view) broken away from "collection;" and thus you nowhere attain to the mutual integration of these (particles). (5) [480]

क्षणक्षयोत्सङ्गितचित्कणावलीनिकृत्तसामान्यतया निरन्वयम् ।
भवन्तमालोकयतामसिक्षि(क्ष)तं विभाति नैरात्म्यमिदं बलात् त्वयि ॥ ६ ॥

kṣaṇakṣayotsaṅgitacitkaṇāvalī-
nikṛttasāmānyatayā niranvayam /
bhavantam ālokayatām asikṣi(a)taṃ
vibhāti nairātmyam idaṃ balāt tvayi //6//

(If the particles of knowledge are seen as) devoid of integration (i.e. devoid of substance) because the universal (which resides in them) has been excluded through embracing the viewpoint that there is "destruction at each moment" (i.e. the *ṛju-sūtra* viewpoint, and if this view point is not qualified by knowledge of the *syād-vāda*), there ensues the forceful (establishment) of (a belief in) your substance-less-ness (as among the Buddhists, a belief) which is like a sword (i.e. a desortyer of the self) for those who look at you (in that way, namely without recourse to *saṅgraha-naya*). (6) [481]

गतो गतत्वान्न करोति किञ्चन प्रभो ! भविष्यन्ननुपस्थितत्वतः ।
स नूनमर्थक्रिययेश ! युज्यसे(ते) प्रवर्त्तमानक्षणगोचरोऽसि(स्ति) यः ॥७॥

gato gatatvān na karoti kiñcana
prabho bhaviṣyann anupasthitatvataḥ /
sa nūnam arthakriyayeśa yujyas(t)e
pravarttamānakṣaṇagocaro ' si ('sti) yaḥ //7//

O Lord! Since the past object has gone out of existence, it does not *do* anything (i.e. it has no function), and since the future object has not yet come into existence, it (also) does not do anything. But that thing which is seen in the present moment is indeed endowed with useful function. (In this way the relative validity of the *ṛju-sūtra naya*, which takes note of the present moment, is established.) (7) [482]

क्षणक्षयस्थेषु कणेषु संविदो न कार्यकालं कलयेद्धि कारणम् ।
तथापि पूर्वोत्तरवर्त्तिचित्कणैर्हठाद्धृता कारणकार्यता त्वयि ॥८॥

kṣaṇakṣayastheṣu kaṇeṣu saṃvido
na kāryakālaṃ kalayeddhi kāraṇam /
tathāpi pūrvottaravartticitkaṇair
haṭhād dhṛtā kāraṇakāryatā tvayi //8//

Indeed, (from the *ṛju-sūtra* point of view), the particles of knowledge are destroyed at the end of each moment and thus cannot operate in (the process of, or cannot become, prior) cause and (later) effect. And yet, since the particles of consciousness reside in the sequence of prior and later moments, the cause-effect relationship is forcefully established in you. (This statement can be made in light of your substance, seen from the *saṅgraha* point of view.) (8) [483]

गलत्यबोध: सकले कृते बलादुपर्युपर्युद्यति चाकृते स्वयम् ।
अनादिरागानलनिर्वृतिक्षणे तवैष निर्वाणमितोऽन्त्यचित्क्षण: ।। ९ ।।

galaty abodhaḥ sakale kṛte balād
uparyupary udyati cākṛte svayam /
anādirāgānalanirvṛtikṣaṇe
tavaiṣa nirvāṇam ito ' ntyacitkṣaṇaḥ //9//

Ignorance disappears with the approach of that moment in which there is the total extinction of the fire of beginningless attachment. (If that moment does not approach), then (the fire of) ignorance forcefully climbs higher and higher; (since, in your case, the fire has been extinguished [*nirvṛti*], your last moment of consciousness attains to perfection [*nirvāna*]). (9) [484]

प्रदीपवन्निर्वृतिमागतस्य ते समस्तमेवागमदेकशून्यताम् ।
न साहसं कर्म तवेति कुर्वतो मम प्रभो ! जल्पत एव साहसम् ।। १० ।।

pradīpavan nirvṛtim āgatasya te
samastam evāgamad ekaśūnyatām[1] */*
na sāhasaṃ karma taveti kurvato
mama prabho jalpata eva sāhasam //10//

You have attained to *nirvāṇa*; thus, all your (impurities), like a lamp which has arrived at extinction, come to (a state of) voidness. In performing this (extraordinary) action (of destroying the passions), you had no need to expend great effort; but for me, even discussing it is an exertion. (10) [485]

विचित्ररूपाऽऽकृतिभि: समन्ततो व्रजन्निहार्थक्रियया समागमम् ।
त्वमेक एवाप्रतिषेधवैभव: स्वयं हि विज्ञानघनोऽवभाससे ।। ११ ।।

vicitrarūpākṛtibhiḥ samanatato
vrajann ihārthakriyayā samāgamam /
tvam eka evāpratiṣedhavaibhavaḥ
svayaṃ hi vijñānaghano 'vabhāsase //11//

In this world, you shine forth alone. You are a mass of knowledge, with unimpeded majesty; you have come together with manifold forms (in your knowledge, reflecting the objects) on every side, by means of your innate ability to perform action. (11) [486]

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1. The expressions "*śūnyatā*" and "*pardīpa-nirvṛti*" are allusions to Buddhist phraseology, but no Buddhist meaning intended.

न किञ्चनापि प्रतिभाति बोधतो बहिर्विचित्राऽऽकृतिरेक एव सन् ।
स्वयं हि कुर्वन् जलधारणादिकं त्वमीश ! कुम्भादितयाऽवभाससे ॥ १२ ॥

na kiñcanāpi pratibhāti bodhato
bahir viciträkṛtir eka eva san /
svayaṃ hi kurvan jaladhāraṇādikaṃ
tvam īśa kumbhāditayā 'vabhāsase //12//

O Lord! (from the point of view which emphasizes that knowledge focuses on the internal reflections of objects, and which ignores the external existence of the objects themselves, it is possible to say that) nothing whatsoever is seen outside of knowledge (i.e. the reflected objects are indeed modifications of the knowledge itself). Although unitary, you partake of the manifold forms and shine forth (with the forms of objects) like pitchers, etc., which are performing (their actions, such as) holding water and so forth. (i.e. Even the actions of the objects are reflected within you.) (12) [487]

स्वयं हि कुम्भादितया न चेद् भवान् भवेद् भवेत् किं बहिरर्थसाधनम् ।
त्वयीश कुम्भादितया स्वयं स्थिते प्रभो ! किमर्थं बहिरर्थसाधनम् ॥ १३ ॥

svayaṃ hi kumbhāditayā na ced bhavān
bhaved bhavet kiṃ bahir arthasādhanam /
tvayīśa kumbhāditayā svayaṃ sthite
prabho kim arthaṃ bahir arthasādhanam //13//

However, (from the point of view mentioned above), if you yourself (i.e. your knowledge) do not become (i.e. do not take the forms of) pitchers, etc., how could the existence of external objects be established? But on the other hand, when your (knowledge) exists in the forms of pitchers, etc., why (bother to) establish the existence of external objects at all? (In other words, a "knowledge only" position *can* be taken without falling into the error of Buddhist absolutism, as long as it is done from a point of view which implies the simultaneous acceptance of an "external objects exist" point of view.) (13) [488]

त्वदेकविज्ञानघनाभिषेचनात् समस्तमेतज्जडतां परित्यजत् ।
अभिन्नवैचित्र्यमनन्तमर्थकृत् पृथक् पृथग् बोधतयाऽवभासते ॥ १४ ॥

tvadekavijñānaghanābhiṣecanāt
samastam etaj jaḍatāṃ parityajat /
abhinnavaicitryam anantam arthakṛt
pṛthak pṛthag bodhatayā ' vabhāsate //14//

This entire universe shines forth as being of the form of knowledge, (for it is) "sprinkled" by you who are one mass of knowledge. (And although, for that reason, it could be said that) this (universe) abandons its materiality, it nevertheless does not forsake its inalienable multiplicity, in which an infinity of individual functions (of objects) is retained. (14) [489]

त्वयीश! विज्ञानघनौघघस्मरे स्फुटीकृताऽशेषविशेषसम्पदि ।
स्फुरत्यभिव्याप्य समं समन्ततो बलात् प्रवृत्तो बहिरर्थनिह्नवः ॥१५॥

tvayīśa vijñānaghanaughaghasmare
sphuṭīkṛtāśeṣaviśeṣasampadi /
sphuraty adhivyāpya samaṃ samantato
balāt pravṛtto bahirarthanihnavaḥ //15//

O Lord! In you who are a mass of knowledge, all the particularities of the entire world of objects are (individually) reflected, and your knowledge, having pervaded everything on all sides, sparkles and forcefully hides, (as it were), the external objects. (i.e. Since everything is in a sense consumed by your knowledge, it seems, from a certain point of view, that there are no external objects.) (15) [490]

तदेव रूपं तव सम्प्रतीयते प्रभो! परापोहतया विभासि यत् ।
परस्य रूपं तु तदेव यत् परः स्वयं तवापोह इति प्रकाशते ॥ १६ ॥

tad eva rūpaṃ tava sampratīyate
prabho parāpohatayā vibhāsi yat /
parasya rūpaṃ tu tad eva yat paraḥ
svayaṃ tavāpoha iti prakāśate //16//

O Lord! shining forth by way of the exclusion of others is itself experienced as (your) form (i.e. your own-being consists in the exclusion of others, namely the objects of knowledge). Likewise, the other (objects) have a nature which consists in being separated from you. (In other words, knowledge and its objects are mutually separate things.) (16) [491]

अभाव एवैष परस्पराश्रयो व्रजत्यवश्यं स्वपरस्वरूपताम् ।
प्रभो! परेषां त्वमशेषतः स्वयं भवस्यभावोऽल्पधियामगोचरः ॥ १७ ॥

abhāva evaiṣa parasparāśrayo
vrajaty avaśyaṃ svaparasvarūpatām /
prabho pareṣāṃ tvam aśeṣataḥ svayaṃ
bhavasy abhāvo 'lpadhiyām agocaraḥ //17//

This reciprocal absence (of the nature of knowledge from the nature of objects, and vice-versa), necessarily leads to the establishment of (the separate existence of) one's own nature and the nature of others. O Lord ! You yourself have become total absence from the point of view of others, and so you are not seen by those who lack intelligence (i.e. who cannot understand your dual aspect). (17) [492]

इतीदमत्यन्तमुपप्लवावहं सदोद्यतस्यान्यदपोहितुं तव ।
स्फुरत्यपोहोऽयमनादिसन्ततिप्रवृत्ततीव्रभ्रमभिद्विपश्चिताम् ।। १८ ।।

itīdam atyantam upaplavāvahaṃ
sadodyatasyānyadapohituṃ tava /
sphuraty apoho 'yam anādisantati-
pravṛttatīvrabhramabhid vipaścitām //18//

The other brings great calamity (insofar as it brings your non-existence). You are (therefore) always intent upon rejecting the (influence of) other objects, and so your (doctrine of) *apoha* is well established. (Your *apohavāda,* which excludes other objects, unlike that of the Buddhists, which totally negates them), is the destroyer of severe, active, beginningless delusions for the intelligent ones. (18) [493]

परस्परापोहतया त्वयि स्थिताः परे न काञ्चिज्जनयन्ति विक्रियाम् ।
त्वमेक एव क्षपयन्नुपप्लवं विभोऽखिलापोहतयाऽवभाससे ।। १९ ।।

parasparāpohatayā tvayi sthitāḥ
pare na kāñcij janayanti vikriyām /
tvam eka eva kṣapayann upaplavaṃ
vibho 'khilāpohatayā 'vabhāsase //19//

O Omniscient One! The other objects, reflected in you under conditions of mutual exclusion, produce no vitiation (of your self). Thus, destroying the calamity (which could result if there were not separation of self and other), you shine forth alone through the exclusion of the entire range of objects. (19) [494]

गतं तवापोहतया जगत्त्रयं जगत्त्रयापोहतया गतो भवान् ।
अतो गतस्तवं सुगतस्तथागतो जिनेन्द्र ! साक्षादगतोऽपि भाससे ।। २० ।।

gataṃ tavāpohatayā jagattrayaṃ
jagattrayāpohatayā gato bhavān /
ato gatas tvaṃ sugatas tathāgato
jinendra sākṣād agato 'pi bhāsase //20//

By means of mutual exclusion, the three worlds have gone away from you and you have gone away from them. Therefore, O Lord Jina, although in reality you have not gone anywhere, you still shine forth as one who is gone [*gata*], well-gone [*su-gata*], "thus-gone" [*tathāgata*].[1] (20) [495]

समन्तमन्तश्च बहिश्च वस्तु सत् प्रसह्य निह्नुत्य निरङ्कुशा सती ।
न किञ्चिदस्तीति समस्तशून्यतामुपेयुषी संविदिहावभासते ।। २१ ।।

samantam antaś ca bahiś ca vastu sat
prasahya nihnutya niraṅkuśā satī /
na kiñcid astīti samastaśūnyatām
upeyuṣī saṃvid ihāvabhāsate //21//

(The *Śūnyavādin* Buddhists maintain that) in this world there is manifest a stream of consciousness which attains to total voidness, and in which there is the cognition that "nothing exists." (If such a cognition is) unhindered, (it) forcefully denies the entire world of existents, both within and without. (21) [496]

उपप्लवायोच्छलिताः समं बलात् किलेश ! शून्यं परिमार्ष्टि कल्पनाः ।
क्व किं कियत् केन कुतः कथं कदा विभातु विश्वेऽस्तमिते समन्ततः ।। २२।।

upaplavāyocchalitāḥ samaṃ balāt
kileśa śūnyaṃ parimārṣṭi kalpanāḥ /
kva kiṃ kiyat kena kutaḥ kathaṃ kadā
vibhātu viśve 'stamite 'samantataḥ //22//

O Lord! (The *Śūnyavādins* further claim that) the doctrine of the void forcefully wipes away at one time all the imaginings that spring upward to afflict consciousness, (because they maintain that), when the universe has been eclipsed on all sides, what shines forth ? Where does it shine forth ? To what extent and by what means does it shine forth ? From whence, how, and when does it shine forth ? (In other words, all such speculations become meaningless in the absence of objects.) (22) [497]

समस्तमेतद्भ्रम एव केवलं न किञ्चिदस्ति स्पृशतां विनिश्चयात् ।
पिपासवोऽमी मृगतृष्णिकोदकं श्रयन्ति नूनं प्रतिमामृगाः श्रमम् ।। २३ ।।

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1. Such epithets, often used for the Buddha, are shown here to be more suitable to Jina, because he rejects only vitiating contact with the exrernal world, not its very existence.

samastam etad bhrama eva kevalaṃ
na kiñcid asti spṛśatāṃ viniścayāt /
pipāsavo 'mī mṛgatṛṣṇikodakaṃ
śrayanti nūnaṃ pratimāmṛgāḥ śramam //23//

(The *Śūnyavādins* further hold that) all this (i.e. the speculations above) is nothing but mere delusion, because for those who can cognize (reality) from the absolute point of view, nothing exists. People (ignorant of this are) comparable to animals desirous of drinking the water of a mirage; they attain only to futile exertion. (23) [498]

इतीदमुच्चावचमस्तमामृस(श)त् प्रसह्य शून्यस्य बलेन सर्वतः ।
न किञ्चिदेवात्र विभोऽवशिष्यते न किञ्चिदस्तीत्यवशिष्यसे(ते) तु धीः ॥ २४ ॥

itīdam uccāvacam astam āmṛs(ś)at
prasahya śūnyasya balena sarvataḥ
na kiñcid evātra vibho 'vaśiṣyate
na kiñcid astīty avaśiṣyas(t)e tu dhīḥ //24//

And so this (*śūnya-vada*) forcefully destroys all things, high and low. (But), O Omniscient One, by the power of the doctrine of the void, nothing at all remains as real anywhere in this world. (Consequently), there cannot remain the (further) belief that anything exists, (even that so-called "consciousness" which cognizes the void. And so the doctrine defeats itself, for how can a non-existent be a knower) ? (24) [499]

न यस्य विश्वास्तमयोत्सवे स्पृहा स वेत्ति निर्नि(र्णि)क्ततमं न किञ्चन ।
असीम ! विश्वास्तमयप्रमार्जितो(ते) प्रवेश्य शून्ये कृतिनं कुरुष्व माम् ॥२५॥छ॥२०॥छ॥

na yasya viśvāstamayotsave spṛhā
sa vetti nirn(ṇ)iktatamaṃ na kiñcana /
asīma viśvāstamayapramārjito(e)
praveśya śūnye kṛtinaṃ kuruṣva mām //25//cha//XX//

One who has no desires towards this "festival" of setting all (speculations) to rest does not know anything in a clear manner. (i. e. He still clings to objects, etc., and does not develop pure consciousness.) Therefore, O Boundless One, make me content; usher me into that void which has been cleansed by the setting to rest of all (speculations). (25) [500] XX

XXI

[वंशस्थवृत्तम्]

सुनिस्तुषान्तावधिशुद्धमूलतो निरन्तरोत्सर्पमुपर्युपर्यभूः ।
विमोहयन्त्योऽन्यमनन्यगोचराः स्फुरन्त्यनन्तास्तव तत्त्वभूमयः ॥१॥

sunistuṣāntāvadhiśuddhamūlato
nirantarotsarpam uparyupary abhūḥ /
vimohayantyo 'nyam ananyagocarāḥ
sphuranty anantās tava tattvabhūmayaḥ //1//

The infinite powers through which your true nature is manifest are not to be found in anyone else. These (powers) cause great astonishment (to those who witness them); they became evident as you reached higher and higher (states), constantly rising due to that purity of soul which is the result of reaching the limits of freedom from all chaff (i.e. from all karmas). (1) [501]

यदि स्वयं नान्त्यविशेषतां व्रजेस्तदा न सामान्यमिदं तवादिमम् ।
स्थिताः स्वशक्त्योभयतोऽपि धावतस्तवेत्यनन्ताः परिणामभूमिकाः ॥ २ ॥

yadi svayaṃ nāntyaviśeṣatāṃ vrajes
tadā na sāmānyam idaṃ tavādimam /
sthitāḥ svaśaktyobhayato 'pi dhāvatas
tavety anantāḥ pariṇāmabhūmikāḥ //2//

(From the point of view of modes), you attain to the final (mundane) particular, (namely arhatship) and yet do not come to the end of your modes. And at the same time, (from the point of view of substance), your universal (i.e. substance) is without beginning. Thus, you possess infinite states of being, by way of your innate power which operates both as universal (i.e. substance) and particular (i.e. modes). (2) [502]

अखण्डितद्रव्यतया त्वमेकतामुपैषि पर्यायमुखादनेकताम् ।
त्वमेव देवान्तिमपर्ययात्मना सुनिस्तुषांशः परमोऽवभाससे ॥ ३ ॥

akhaṇḍitadravyatayā tvam ekatām
upaiṣi paryāyamukhād anekatām /
tvam eva devāntimaparyayātmanā
sunistuṣāṃśaḥ paramo 'vabhāsase //3//

O Lord! From the point of view of partless substance, you attain to unity; and when looked at from the point of view of modes, you attain to multiplicity. From the point of view (which looks *only* at) your final mode in the mundane state, (namely arhatship), you shine forth as being a *part* of the perfectly pure soul, devoid of all chaff (i.e. karmas). (3) [503]

त्वमेकतां यासि यदीश ! सर्वथा तदा प्रणश्यन्ति विशेषणानि ते ।
विशेषणानां विरहे विशेष्यतां विहाय देवास्तमुपैषि निश्चितम् ॥ ४ ॥

tvam ekatāṃ yāsi yadīśa sarvathā
tadā praṇaśyanti viśeṣaṇāni te /
viśeṣaṇānāṃ virahe viśeṣyatāṃ
vihāya devāstam upaiṣi niścitam //4//

O Lord! If (one suggests that) you attain to absolute [*sarvathā*] oneness, then all your particulars would be negated. And in the (total) absence of particulars, O Lord, you abandon even universality, (for a substance cannot exist without particulars). Thus, having lost both universality and particularity, your (very being) would indeed come to an end. (4) [504]

ध्रुवं तव द्वयात्मकतैव यद् भवान् स्वयं विशेष्योऽपि विशेषणान्यपि ।
विशेष्यरूपेण न यासि भिन्नतां पृथक् पृथग्भासि विशेषणश्रिया ॥ ५ ॥

dhruvaṃ tava dvyātmakataiva yad bhavān
svayaṃ viśeṣyo 'pi vīśeṣaṇāny api /
viśeṣyarūpeṇa na yāsi bhinnatāṃ
pṛthak pṛthag bhāsi viśeṣaṇaśriyā //5//

You certainly possess a dual nature, for while you are yourself the universal, you are also the particulars. From the point of view of the universal, you do not attain to differentiation; but endowed with the glory of multiplicity, you appear ever anew. (5) [505]

विभो ! विशेष्यस्य तवाविशेषतो विशेषणानामविशेष एव न ।
त्वया समं यान्ति न तानि भिन्नतां परस्परं भिन्नतयैवमीशते ॥ ६ ॥

vibho viśeṣyasya tavāviśeṣato
viśeṣaṇānām aviśeṣa eva na /
tvayā samaṃ yānti na tāni bhinnatāṃ
parasparaṃ bhinnatayaivam īśate //6//

O Omniscient One! You are universal, and (thus) free from particulars. But (this does) not (mean that) the particulars lose their distinctiveness (i.e. they are not really subsumed by your universality). Those (particulars) retain

their own power of mutual independence (from one another and from substance), but do not attain to *absolute* differentiation from you. (6) [506]

विभाति वृत्तिं न विनैव वृत्तिमान्न चास्ति वृत्तिः क्रममन्तरेण सा ।
विगाह्य नित्यक्षणिकान्तरं महल्लसन्त्यनन्तास्तव कालपर्ययाः ॥ ७ ॥

vibhāti vṛttiṃ na vinaiva vṛttimān
na cāsti vṛttiḥ kramam antareṇa sā /
vigāhya nityakṣaṇikāntaraṃ mahal-
lasanty anantās tava kālaparyayāḥ //7//

That which possesses change, (namely the substance), never shines forth without (a multiplicity of) states. And there is no (multiplicity of) states without sequentiality (in time). Thus, your infinite states, (brought about) by (the principle called) time, (which is the common cause of change), shine forth, having "dived into" (i.e. taken the form of both) momentary and non-momentary modes (seen from the subtle *ṛju-sūtra* and gross *ṛju-sūtra* points of view, respectively). (7) [507]

सतो न नाशोऽस्ति न चासदुद्भवो व्ययोदयाभ्यां च विना न किञ्चन ।
त्वमीश ! सन्नेव विवर्त्तसे तथा व्ययोदयौ ते भवतः समं यथा ॥ ८ ॥

sato na nāśo 'sti na cāsadudbhavo
vyayodayābhyāṃ ca vinā na kiñcana /
tvam īśa sann eva vivarttase tathā
vyayodayau te bhavataḥ samaṃ yathā //8//

There is no destruction of the real nor is there production of the unreal. And yet there is no object which is devoid of destruction (of an old mode) and production (of a new mode). O Lord! While existing (as eteranl substance), you still undergo change in such a manner that both destruction and production happpen to you simultaneously. (8) [508]

उदीयमानव्ययमानमेव सद् विवर्त्तशून्यस्य न जातु वस्तुता ।
क्षणे क्षणे यन्नवतां न गाहते कथं हि तत्कालसहं भवेदिह ? ॥ ९ ॥

udīyamānavyayamānam eva sad
vivarttaśūnyasya na jātu vastutā /
kṣaṇe kṣaṇe yan navatāṃ na gāhate
kathaṃ hi tat kālasahaṃ bhaved iha //9//

An existent can only be that which is endowed with destruction (of an old mode) and production (of a new mode), for there is never object-nature on the part of that which is devoid of change. Indeed, in this world, how can

that which does not attain to newness at each moment be (considered as) under the influence of time, (as all existing things must be)? (9) [509]

क्षणक्षयस्त्वां कुरुते पृथक् पृथक् ध्रुवत्वमैक्यं नयते निरन्तरम् ।
अनन्तकालं कलयेति वाहयन् विभास्युभाभ्यामयमीश ! धारितः ।।

kṣaṇakṣayas tvāṃ kurute pṛthak pṛthak
dhruvatvam aikyaṃ nayate nirantaram /
anantakālaṃ kalayeti vāhayan
vibhāsy ubhābhyām ayam īśa dhāritaḥ //10//

O Lord! The destruction that takes place at each moment establishes your momentary differentiation (i.e. your modes; but as a substance) you sustain yourself in an unbroken continuity which establishes your unity. Thus, you have spent infinite time in these aspects, and you shine forth, embodying both (unity and multiplicity). (10) [510]

अयं हि सन्नेव भवस्तव व्यगादभूदसन्नेव च सिद्धपर्ययः ।
तथापि सन्म्लानिमसद्विसर्पणं विनेश! सन्नेव भवान् विभासते ।। ११ ।।

ayaṃ hi sann eva bhavas tava vyagād
abhūd asann eva ca siddhaparyayaḥ /
tathāpi sanmlānim asadvisarpaṇam
vineśa sann eva bhavān vibhāsate //11//

Although your human existence has ended, it *was* real; and your new mode of being perfected (i.e. liberated), which has come into existence, did not exist (i.e. was *not* real) previously. (Thus, the "destruction of the real" and the "production of the unreal" can, in this sense, i e. from the point of view of modes, be established.) Even so, O Lord, (from the point of view of substance) you shine forth as real, embodying neither the destruction of the real nor the production of the unreal. (11) [511]

न भासि सामान्यविशेषवत्तया विभास्यसौ त्वं स्वयमेव तद्द्वयम् ।
न वस्तु सामान्यविशेषमात्रतः परं किमप्येति विमर्शगोचरम् ।। १२ ।।

na bhāsi sāmānyaviśeṣavattayā
vibhāsy asau tvaṃ svayam eva tad dvayam /
na vastu sāmānyaviśeṣamātrataḥ
paraṃ kim apy eti vimarśagocaram //12//

You do not shine forth on account of being *endowed with* the universal and the particulars, but rather because you *are* those two. For no existent comes to be the object of thought (i.e. it is impossible to conceive of any

object) apart from the universal (i.e. substance) and the particulars (i.e. modes). (12) [512]

स्वयं समानैरिह भूयते हि यत् तदेव सामान्यमुशन्ति नेतरत् ।
समा विशेषास्तव देव ! यावता भवन्ति सामान्यमिहासि तावता ॥ १३ ॥

svayaṃ samānair iha bhūyate hi yat
tad eva sāmānyam uśanti netarat /
samā viśeṣās tava deva yāvatā
bhavanti sāmānyam ihāsi tāvatā //13//

In this world, that which itself "becomes by way of similarity" [*samānair bhūyate*] (i.e. which is the continuity among the particulars, (i.e. modes), namely the substance), is called the universal; only that and nothing else (receives this designation). O Lord! in this world, you are universal insofar as your particularities (belong to) the same (substance). (13) [513]

यथैकतां यासि तथा समानता तथा विशेषाश्रयता विशिष्यसे ।
स्वविक्रिया भाति तवैव शोभया न भिन्नसामान्यविशेषभागसि ॥ १४ ॥

yathaikatāṃ yāsi tathā samānatā
tathā viśeṣāśrayatā viśiṣyase /
svavikriyā bhāti tavaiva śobhayā
na bhinnasāmānyaviśeṣabhāg asi //14//

Insofar as you come to oneness, you possess universality; and insofar as there is a resorting to the particulars (i.e. modes), you possess particularity. Your self-transformations shine forth through your own splendour, for you are not one in whom the universal and the particulars are seperate (from your very being, as the *Nyāya-Vaiśeṣika* system would hold that they are) (14) [514].

समा विशेषा भवतो भवन्ति ये व्रजन्ति ते भावमुखात् समानताम् ।
विशेषरूपेण सदाऽसमानता विभो ! भवन्ती भवतो न भिद्यते ॥ १५ ॥

samā viśeṣā bhavato bhavanti ye
vrajanti te bhāvamukhāt samānatām/
viśeṣarūpeṇa sadā 'samānatā
vibho bhavantī bhavato na bhidyate //15//

O omniscient One! Your particulars have universality, for they are commonly endowed with existence (i.e. they all belong to substance). But dissimilarity in the form of particulars, which is always present, is not distinct from you. (In other worlds, you possess both universality and dissimilarity). (15) [515].

समग्रसामान्यमुपैति वस्तुतां न तन्मयं द्रव्यभरात् पृथग्भवत् ।
विशेषतां द्रव्यभरे तदर्प्पयद् विभागतस्तेष्वपि देव ! लीयते ॥ १६ ॥

samagrasāmānyam upaiti vastutāṃ
na tanmayaṃ dravyabharāt pṛthag bhavat /
viśeṣatāṃ dravyabhare tad arppayad
vibhāgatas teṣv api deva līyate //16//

O Lord! The (universal that is found in all substances, called the) "total universal," does not come to be an existent if it is isolated from the totality of substances in which it is found. (i.e. "Total universality" is a designation which *applies to* all substances; it does not exist independent of them.) Rather, it exists in the sense of endowing the totality of substances with separateness, "dissolved" in (each of) them individually. (i.e. There must be more than one substance for the concept of a "universality which applies to all" to be meaningful.) (16) [516]

न चैकसामान्यमिदं तव प्रभो ! स्वपर्ययेभ्यः पृथगेव भासते ।
स्वपर्ययाणां द्रढयद् विशेषतामभागवृत्तं तदिहावभासते ॥ १७ ॥

na caikasāmānyam idaṃ tava prabho
svaparyayebhyaḥ pṛthag eva bhāsate /
svaparyayāṇāṃ draḍhayad viśeṣatām
abhāgavṛttaṃ tad ihāvabhāsate //17//

Furthermore, O Lord, (in) your (system) this one universal does not appear separate from its own modes. It manifests itself in this world by residing within these modes, inseparable (from them), and "strengthening" the particulars (i.e. not negating their existence). (17) [517]

तवेति सत्प्रत्ययपीतमञ्जसा समस्तमेतत् प्रतिभाति तन्मयम् ।
अखण्डितः प्रत्यय एष ते तु सन् भवन्मयत्वं न जहाति जातुचित ॥ १८ ॥

taveti satpratyayapītam añjasā
samastam etat pratibhāti tanmayam /
akhaṇḍitaḥ pratyaya eṣa te tu san
bhavanmayatvaṃ na jahāti jātucit //18//

The real existent, (namely the substance-mode complex), is taken in by your knowledge. Indeed, therefore, the entire universe appears as being one with that knowledge. But that unbroken cognition (i.e. the knowledge) never abandons its oneness with you. (From this point of view, one can assert that in some sense the subject and object are identical.) (18) [518]

असौ स्वतो भाववतस्तव प्रभो ! विभाति भावोऽत्र विशेषणं यथा ।
तथाऽन्यतोऽभाववतोरवारितो भवत्वभावोऽपि विशेषणं तव ॥ १९ ॥

asau svato bhāvavatas tava prabho
vibhāti bhāvo 'tra viśeṣaṇaṃ yathā /
tathā 'nyato 'bhāvavator avārito
bhavatv abhāvo 'pi viśeṣaṇaṃ tava //19//

O Lord! From the point of view of your own four aspects (i.e. substance, space, time, and modes), you are endowed with existence. And just as, in this world, the description "this is existence" was appropriate (for you), similarly, with reference to the four aspects of others, you are endowed with non-existence. Because (the fact that) your being is thus cannot be altered, let the description "this is non-existence" also be applied (to you). (19) [519)

विभाति भावो न निराश्रयः क्वचित् तदाश्रयो यः स तु भाववानिति ।
न जात्वभावोऽपि निराश्रयः स्फुरेदभाववानापतितस्तदाश्रयः ॥ २० ॥

vibhāti bhāvo na nirāśrayaḥ kvacit
tadāśrayo yaḥ sa tu bhāvavān iti /
na jātv abhāvo 'pi nirāśrayaḥ sphured
abhāvavān āpatitas tadāśrayaḥ //20//

"Existence" cannot be anywhere manifest without an abode (i.e. an object in which it resides). That which is the abode of existence is called "endowed with existence." In the same way, "non-existence" also cannot show itself without an abode, and (surely) its abode (should be called) "endowed with non-existence." (i.e. You are endowed with both existence and non-existence.) (20) [520]

तयोः सहैवापततोर्विरुद्धयोर्न निर्विरोधं तव वस्तु सी(शी)र्यते ।
उदीयते देव ! तथैव तत्परं भवत् किलात्मा पर एव चाभवत् ॥ २१ ॥

tayoḥ sahaivāpatator viruddhayor
na nirvirodhaṃ tava vastu s(ś)īryate /
udīyate deva tathaiva tatparaṃ
bhavat kilātmā para eva cābhavat //21//

O Lord! That existent "become something else" (i.e. acquires the aspect of non-existence) and arises in the same manner (i.e. endowed with both existence) and non-existence. Indeed, your soul also becomes the other (i.e. embodies non-existence). In your (doctrine), the existent is not destroyed

by the simultaneous coming-together of those two mutually opposed (things, existence and non-existence), for their opposition has been removed. (21) [521]

न जात्वभावस्य विभाति तुत्स(च्छ)ता स्वयं हि वस्त्वाश्रयतोर्जितं नयात् ।
यथाऽस्ति भावः सकलार्थमण्डली तथाऽस्त्यभावोऽपि मिथो विशेषणात् ।। २२ ।।

na jātv abhāvasya vibhāti tutsa(-ccha)tā
svayaṃ hi vastvāśrayatorjitaṃ nayāt |
yathā 'sti bhāvaḥ sakalārthamaṇḍalī
tathā 'sty abhāvo 'pi mitho viśeṣaṇāt ||22||

At no time is there the appearance of total emptiness on the part of non-existence, because from a certain point of view (i.e. with regard to the substance, space, time, and modes of the other), that non-existence is itself active insofar as it is dependent upon some existent. (i.e. From this point of view, non-existence is to some extent a real thing.) And just as, throughout their range, the existents embody existence, similarly the non-existence also embodies existence), due to the "mutual exclusion of objects" (i.e. each "existence" is qualified by the simultaneous exclusion or "non-existence" of the other). (22) [522]

स्फुरत्यभावः सकलस्य यः प्रभो स्थितः समस्तेऽपि परस्पराश्रयात् ।
नयत्ययं त्वां स्वमुखेन दारुणः स्फुटैकसंविन्मयमीश! शून्यताम् ।।२३।।

sphuraty abhāvaḥ sakalasya yaḥ prabho
sthitaḥ samaste 'pi parasparāśrayāt |
nayaty ayaṃ tvāṃ svamukhena dāruṇaḥ
sphuṭaikasaṃvinmayam īśa śūnyatām ||23||

O Lord! The "universal non-existence" residing in every (existent) shines forth because (there is) mutual dependence (by way of exclusion on the part of these existents). And this (universal non-existence) is so sharp that it renders (even) you, the embodiment of unified pure consciousness, into voidness. (i.e. The objects known by knowledge, insofar as they are "other" with regard to that knowledge, are absent from it, and in this sense you are endowed with (their) non-existence.) (23) [523]

करोति भावस्तव बोधवस्तुतां करोत्यभावोऽप्यविशेषतोऽत्र ताम् ।
उभौ समं तौ निहतो भृताभृतौ प्रसह्य सर्वं सह संविदर्चिषा ।।२४।।

karoti bhāvas tava bodhavastutāṃ
karoty abhāvo 'py aviśeṣato 'tra tām |
ubhau samaṃ tau nihato bhṛtābhṛtau
prasahya sarvaṃ saha saṃvidarciṣā ||24||

From the point of view of "existence," you exist as an embodiment of knowledge; and from the point of view of "non-existence," you are in this world void (of the other, a characteristic) common (to all existents). You simultaneously bear both (existence and non-existence), and these forcefully destroy everything, even the flame of your (omniscient) knowledge. (i.e. When you are seen as an "embodiment of knowledge," there is non-existence of objects; but when these objects are seen as internalized in your knowledge, the knowledge loses its distinct reality and is in that sense rendered void. (24) [524]

त्वदंशसंक्षधुणदारुणो भवन् ममानिसं(शं)वर्द्धत एष भस्मकः ।
प्रसीद विश्वैककरम्बितः समं विश प्रभोऽन्तस्त्वमनन्त एव मे ॥२५॥छ॥२१॥छ॥

tvadamśasamdhukṣaṇadāruṇo bhavan
mamānis(ś)am varddhata eṣa bhasmakaḥ /
prasīda viśvaikakarambitaḥ samam
viśa prabho 'ntas tvam ananta eva me //25// cha //XXI//

O Lord! My hunger (to know your true nature) has been sharpened by the blazing forth of (just one among) your (manifold) aspects, and (now) increases constantly. To me, you are indeed infinite (i.e. unreachable); therefore, show favour unto me by entering my heart, endowed (as you are) with the entire range of knowables. (i.e. Allow me to know your true omniscient nature.) (25) [525] XXI

XXII

(मन्दाक्रान्ता)

प्रत्यक्षार्चिःप्रचयखचितैकान्तनिष्कम्पदीव्यद्
बाह्यस्पर्शप्रणयविमुखात् क्षीणसंवेदनस्य ।
मग्नां मग्नां दृशमतिशयात् मज्जयन्नन्तरन्तः
स्वामिन्नर्हन् ! वहति भवतः कोऽयमानन्दवाहः ॥१॥

pratyakṣārciḥ pracayakhacitaikāntaniṣkampadīvyad
bāhyasparśapraṇayavimukhāt kṣīṇasaṃvedanasya /
magnāṃ magnāṃ dṛśam atiśayān majjayann antarantaḥ
svāminn arhan vahati bhavataḥ ko' ayam ānandavāhaḥ //1//

O Lord Arhat! For you, all feelings have been eradicated because you have turned your face away from attachment to the external objects, (objects that) are unceasingly and immovably illuminated by the mass of light which is your omniscient knowledge. And (not only are you aware of objects, but it is also the case that) a wondrous stream of bliss flows within you, carrying your concentrated insight ever more deeply (into your soul. i.e. your self-awareness becomes perfected). (1) [526]

किञ्च ब्रूमः किमिह दहनादिन्धनं स्याद् विभिन्नं
येन व्याप्तं भवति दहनेनेन्धनं नाग्निरेव ।
ज्ञेयं ज्ञानात् किमु च भवतो विश्वमेतद्विभिन्नं
येन व्याप्तं भवति भवतो नेश! विश्वं त्वमेव ॥२॥

kiñca brūmaḥ kim iha dahanād indhanaṃ syād vibhinnaṃ
yena vyāptaṃ bhavati dahanenendhanaṃ nāgnir eva/
jñeyaṃ jñānāt kimu ca bhavato viśvam etad vibhinnaṃ
yena vyāptaṃ bhavati bhavato neśa viśvaṃ tvam eva //2//

O Lord! In this world we ask: Can fuel be separated from burning? Does burning not totally pervade the fuel? Or does the fire itself pervade it? (i.e. Is fuel the same as burning? Are both the same as fire? The answer to these questions is both yes and no, depending on point of view.) Similarly, is the object of knowledge distinct from you? Or is it not the case that your knowledge pervades the entire universe? Or do you alone pervade

everything? (i.e. Objects, when seen as external, are distinct from both the knowleged and the self. When seen as internalized, they are in some sense one with the knowledge and with the self.) (2) [527]

नूनं नान्तर्विशति न बहिर्याति किं त्वन्तरेव
व्यक्तावर्त्तं मुहुरिह परावृत्तिमुच्चैरुपैति ।
ज्ञानास्याद्वः क्व किल निय(प)तेत्पीतसर्वावकाशः
सर्वद्रव्यस्वरसविशदो विश्वगण्डूष एषः ॥३॥

nūnaṃ nāntarviśati na bahir yāti kiṃtvantar eva
vyaktāvartaṃ muhur iha parāvṛttim uccair upaiti /
jñānāsyād vaḥ kva kila niy(p)atet pītasarvāvakāśaḥ
sarvadravyasvarasaviśado viśvagaṃḍūṣa eṣaḥ //3//

Indeed, (the "mouthful" of internalized objects remains external); it does not (actually) enter the soul. (But when internalized by way of reflection in knowledge), it does not go outside (of that knowledge); rather, (like a mouthful of water which is neither swallowed nor rejected), it remains inside (omniscience) and, repeatedly manifesting itself, undergoes its transformations. (3) [528]

निर्भागोऽपि प्रसभमहि(भि)तः खण्डयसे त्वं नयौघैः
खण्डं खण्डं कृतमपि विभुं संदधाति प्रमैव ।
देवाऽप्येवं भवति न भवान् खण्डितायोजितश्री-
रन्यैव श्रीः स्फुरति सहजा खण्डखण्डैव भर्त्तुः ॥४॥

nirbhāgo'pi prasabham a[b]hitaḥ khaṇdyase tvaṃ nayaughaiḥ
khaṇḍaṃ khaṇḍaṃ kṛtam api vibhuṃ saṃdadhāti pramaiva/
devā'py evaṃ bhavati na bhavān khaṇḍitāyojitaśrīr
anyaiva śrīḥ sphurati sahajā khaṇḍakhaṇḍaiva bhartuḥ //4//

O Lord! Although partless, you are forcefully divided on all sides by the flood of (different) viewpoints, and although (thus) divided, you are one who is omniscient and unified by knowledge. Even so, it is not the case that your splendour is (once) divided and then (later) united, for this splendour is truly different (from things which can be broken up); it is innate and unified. (4) [529]

भिन्नो भेदं स्पृशति न विभो ! नास्त्यभिन्नस्य भेदो
भेदाभेदद्वयपरिणतस्त्वं तु नित्यं तथापि ।
भिन्नैर्भावैरद भवतो भिन्नभावस्य साक्षात्
स्वामिन् ! काऽन्या गतिरिह भवेत् तद्द्वयं ते विहाय ॥५॥

bhinno bhedaṃ spṛśati na vibho nāsty abhinnasya bhedo
bhedābhedadvayapariṇatas tvaṃ tu nityaṃ tathāpi /
bhinnair bhāvair varada bhavato bhinnabhāvasya sākṣāt
svāmin kā 'nyā gatir iha bhavet taddvayaṃ te vihāya //5//

O Omniscient One! Things which are divided do not touch upon unity, and there is no division of that which is partless. Nevertheless, you constantly undergo transformation by way of your dual aspects, (namely) division and non-division. O Master! You are endowed with the state of differentiation from the mundane world, because you (come to possess) different (i.e. non-mundane) states. And you also possess the state of non-differentiation, because of being unified with your manifold qualities. In this world, how indeed can your nature be anything other than (the combination of) these two, (namely unity and differentiation)? (5) [530]

सामान्यस्योल्लसति महिमा किं विनाऽसौ विशेषै-
र्निःसामान्याः स्वमिह किममी धारयन्ते विशेषाः ।
एकद्रव्यग्लपितविततानन्तपर्यायपुञ्जो
दृष्टं वित्तिस्फुरितसरसस्त्वं हि वस्तुत्वमेषि ॥६॥

sāmānyasyollasati mahimā kiṃ vinā 'sau viśeṣair
niḥsāmānyāḥ svam iha kim amī dhārayante viśeṣāḥ /
ekadravyaglapitavitatānantaparyāyapuñjo
dṛṣṭaṃ vittisphuritasarasas tvaṃ hivastutvam eṣi //6//

Can the majesty of the universal shine forth without the particulars? (No.) And can these particulars exist in this world without the universal? (No.) Indeed, you are one who is a mass of infinite, already-exhausted (i.e. past) modes that operate within one substance (i.e. you are endowed with particularity), and yet you have one unified nature, by means of knowledge, (which is) manifested (in *all* modes. And thus) you clearly come to be an existent by way of both of these (i.e. you are both unified and diversified). (6) [531]

एकोऽनेको न भवति न चानेक एकत्वमेति
व्यक्तं ह्येतत्तदुभयमयस्त्वं तु किं स्यान्न विद्मः ।
जानीमोऽन्यद्भवति किल यो यत् समाहारजन्मा
तस्यावश्यं भवति युगपत्तत्स्वभावोऽनुभावः ॥७॥

eko 'neko na bhavati na cāneka ekatvam eti
vyaktaṃ hy etat tadubhayamayas tvaṃ tu kiṃ syān na vidmaḥ /
jānīmo 'nyad bhavati kila yo yatsamāhārajanmā
tasyāvaśyaṃ bhavati yugapat tat svabhāvo 'nubhāvaḥ //7//

One does not become many, and that which is many does not attain to oneness. But in reality, do we not know that you are the embodiment of both of these (i.e. of both oneness and multiplicity)? We also know that (substance), which is born in multiplicity (i.e. which is endowed with infinite aspects), must undergo simultaneous transformations that conform to the nature of those (multiple aspects, i.e. each quality undergoes its own modifications, thus ensuring the multiple nature of the existent). (7) [532]

अन्यो नश्यत्युदयति परः शश्वदुद्भासतेऽन्य-
स्तीव्रस्तस्मिंस्तव समतया पक्षपातस्त्रयोऽपि ।
तेन ध्रौव्यप्रभवविलयालिङ्गितोऽसि स्वयं त्वं
त्वत्तो बाह्यं त्रितयमपि तच्छून्यमेवान्यथा स्यात् ॥८॥

anyo naśyatyudayati paraḥ śaśvad udbhāsate 'nyas
tīvras tasmiṃs tava samatayā pakṣapātas trayo 'pi /
tena dhrauvyaprabhavavilayāliṅgito 'si svayaṃ tvaṃ
tvatto bāhyaṃ tritayam api tac chūnyam evānyathā syāt //8//

While one (mode) is destroyed, another (mode) arises. And at the same time, yet another (thing, namely the substance), remains consantly present. You hold very strongly to the doctrine that all these three, (namely destruction, production, and continuity), are found equally (and simultaneously) in the same object. Therefore, (being an existent [*sāt*]), you are yourself characterized by destruction, production, and continuity. If this were not so, (i.e. if) these three (were) external to you, they would be rendered void (i.e. they are not independent existents, but merely descriptions of the nature of reality). (8) [533]

भावाभावं तव रचयत: कुर्वतो भावभावं
नूनं भावो भवति भगवन् भावनाशोऽस्ति कोऽन्यः ।
अस्तित्वस्यास्खलितभवनोल्लासमात्रं यथैतद्
भङ्गोत्पादद्वयमपि तथा निश्चितं तत्त्वमेव ॥९॥

bhāvābhāvaṃ tava racayataḥ kurvato bhāvabhāvaṃ
nūnaṃ bhāvo bhavati bhagavan bhāvanāśo 'sti ko 'nyaḥ /
astitvasyāskhalitabhavanollāsamātraṃ yathaitad
bhaṅgotpādadvayam api tathā niścitaṃ tattvam eva //9//

O Lord! In your doctrine, you assert both the production and the destruction of a thing. But indeed, (when it is said that) "a thing is produced," (that statement itself) must (mean) destruction, for (what is destruction of an old state) if not production of a new state? Just as the (continuity), which is

nothing but shining forth in an endless becoming of existence, is (in fact) a reality, the destruction and production are realities as well. (9) [534]

एक: कोऽप्यस्खलितमहिमा प्रागभावाद्यभावै-
राक्रान्तोऽपि स्फुरसि भगवंस्त्वं सदा भाव एव ।
एकोऽपि त्वं प्रसभमभित: प्रागभावाद्यभावै-
र्भिन्न: स्वामिन् ! कृतपरिणतिर्भासि रूपैश्चतुर्भि: ॥१०॥

ekaḥ ko 'py askhalitamahimā prāgabhāvādyabhāvair
ākrānto 'pi sphurasi bhagavaṃs tvaṃ sadā bhāva eva /
eko 'pi tvaṃ prasabham abhitaḥ prāgabhāvādyabhāvair
bhinnaḥ svāmin kṛtapariṇatir bhāsi rūpaiś caturbhiḥ //10//

O Blessed One! You are indeed one whose grandeur remains undiminished, for although "overcome" (i.e. qualified) by the (four absences, namely) anterior non-existence, etc., (with reference to modes), you (nevertheless) always shine forth as (embodying) existence (with reference to substance). O Master! Although you are One, you are on all sides forcefully differentiated by (the four absences), anterior non-existence, etc., and thus you shine forth, having undergone modifications in accord with those (four). (10) [535]

पूर्ण: पूर्णो भवति नियतं रिक्त एवास्ति रिक्तो
रिक्त: पूर्णस्त्वमसि भगवन् ! पूर्ण एवासि रिक्त: ।
यल्लोकानां प्रकटमिह ते तत्त्वघातोद्यतं तद्
यन्नेतृत्वं किमपि न हि तल्लोकदृष्टं प्रमार्ष्टि ॥११॥

pūrṇaḥ pūrṇo bhavati niyataṃ rikta evāsti rikto
riktaḥ pūrṇas tvam asi bhagavān pūrṇa evāsi riktaḥ /
yal lokānāṃ prakaṭam iha te tattvaghātodyataṃ tad
yan netṛtvaṃ kim api na hi tal lokadṛṣṭaṃ pramārṣṭi //11//

O Blessed One! (That which is) complete (with regard to its own substance, space, time, and modes) is *always* complete (i.e. innate aspects cannot be lost. And that which is) empty (of the aspects of others) is always empty (of them, i.e. the aspects of others cannot be acquired). Although empty (of mundane states), you are complete (with your own self); and although (thus) complete, you are (at the same time) empty. That which is known to ordinary people (as being desirable, namely worldly things), is, for you, destructive to the true nature of the self (i.e. not conducive to liberation). And the leadership (i.e. the role of teacher, which has been bestowed upon you), does not (consist in your) negating (the reality of) that which is known

by the world, (but only in declaring that it is to be overcome by knowledge). (11) [536]

सर्वे भावाः सहजनियताऽन्योन्यसीमान एते
संश्लेषेऽपि स्वयमपतिताः शश्वदेव स्वरूपात् ।
ज्ञानज्योत्स्नास्वरसविसरैः सर्वदा विश्वमेतद्
विश्वाद् भिन्नः स्नपय भगवन् ! संकरस्ते कुतः स्यात् ॥१२॥

sarve bhāvāḥ sahajaniyatā 'nyonyasīmāna ete
saṃśleṣe 'pi svayam apatitāḥ śaśvad eva svarūpāt /
jñānajyotsnāsvarasavisaraiḥ sarvadā viśvam etad
viśvād bhinnaḥ snapaya bhagavan saṅkaras te kutaḥ syāt //12//

All existents have mutual boundaries which are innate and fixed; even when they are in contact with each other, (as, for instance, when there is contact between karmas and the soul, objects and knowledge, etc.), they never fall away from their own nature (i.e. never partake of the nature of others). O Blessed One! May you who are separated from the universe (of objects) always bathe that universe with the spreading moonbeams of your knowledge, for there can be no confusion of objects (of the universe) with that knowledge, (and hence there can be no contamination for you). (12) [537]

मोहः कर्मप्रकृतिभरतो मोहतः कर्मकिट्टं
हेतुत्वेन द्वयमिति मिथो यावदात्मा न तावत् ।
क्षीणे त्वस्मिंस्तव विलसतो नूनमात्मैव नान्यो
निःसीम्न्यस्मिन्निवस सहजज्ञानपुञ्जे निमग्नः ॥१३॥

mohaḥ karmaprakṛtibharato mohataḥ karmakiṭṭaṃ
hetutvena dvayam iti mitho yāvad ātmā na tāvat /
kṣīṇe tvasmiṃs tava vilasato nunam ātmaiva nānyo
niḥsīmny asminn nivasa sahajajñānapuñje nimagnaḥ //13//

(Continued) delusion [*moha*], (which prevents both true insight and perfect conduct), is produced through the force of (prior) karmic matter, and further stains of karma are (in turn) produced by this delusion. As long as these two, (delusion and karma), operate in a mutually causal manner, there is no (purity of the) soul. But when both of these are destroyed, then you shine forth in your true splendour, with nothing but your true self remaining. (O my soul) Abide deeply in this boundless mass of innate knowledge! (13) [538]

ज्ञानक्रीडारभसलसितैर्वल्गतः सर्वतस्ते
मोहाभावाद्भवति भगवन् ! कर्तृभावो न भूयः ।
कर्त्तृत्वे वा स्वयमपि भवन् केवलो ज्ञानपुञ्जो
ज्ञानादन्यत् किमिह कुरुषे निर्विशङ्को रमस्व ।।१४।।

jñānakrīḍārabhasalasitair valgataḥ sarvatas te
mohābhāvād bhavati bhagavan kartṛbhāvo na bhūyaḥ |
kartṛtve vā svayam api bhavan kevalo jñānapuñjo
jñānād anyat kim iha kuruṣe nirviśaṅko ramasva ||14||

O Blessed One! You move quickly on everyside, shining forth with the display of your omniscience; and (yet), because of the absence of delusion, you will never again have the notion of agency (accompanying this activity), Even if (it is alleged that) knowing involves agency, you are yourself a mass of knowledge, and so what can you do other than know? (i.e. "Knowing" is innate to the soul; it is not "doing," which by definition involves volition. And so), free from doubts, enjoy your bliss! (14) [539]

देवालम्बो भवति युगपद् विश्वमुत्तिष्ठतस्ते
बाह्यस्पर्शाद् विमुखमहिमा त्वं तु नालम्ब एव ।
स्वात्मालम्बो भवसि भगवन्नुज्जिहानस्तथापि
स्वात्मा त्वेष ज्वलति किल ते गूढविश्वस्वभावः ।।१५।।

devālambo bhavati yugapad viśvam uttiṣṭhataste
bāhyasparśād vimukhamahimā tvaṃ tu nālamba eva |
svātmālambo bhavasi bhagavann ujjihānas tathāpi
svātmā tv eṣa jvalati kila te gūḍhaviśvasvabhāvaḥ |15||

O Lord ! For you, instantaneously ascending the heights, this universe becomes a support (for your omniscience, by way of being its object); but in reality, you have no support at all, since you possess the grandeur of turning your face away from contamination by external objects. O Blessed One! Rising up (towards perfection), you become one who has only his soul as a support. And yet (your soul is) indeed (not easy to grasp as a support), because it holds the true nature of (ail) things within its brilliance. (15) [540]

यस्मिन् भावास्त्रिसमयभुवस्तुल्यकालं प्लवन्ते
यत्कल्लोलाः प्रसभमभितो विश्वसीम्नि स्खलन्ति ।
स त्वं स्वच्छस्वरसभरतः पोषयन् पूर्णभावं
भावाभावोपचितमहिमा ज्ञानरत्नाकरोऽसि ।।१६।।

yasmin bhāvās trisamayabhuvas tulyakālaṃ plavante
yatkallolāḥ prasabham abhito viśvasīmni skhalanti /
sa tvaṃ svacchasvarasabharataḥ poṣayan pūrṇabhāvaṃ
bhāvābhāvopacitamahimā jñānaratnākaro 'si //16//

You are the "ocean" in which the existents, extending over the three times, "float" (i.e. are known) simultaneously. Your "waves" crash forcefully on every side against the boundaries of the universe (i.e. your knowledge is all-pervasive); you are filled with the essence of your self, and endowed with that grandeur which is acquired by (simultaneously possessing) existence and non-existence. (16) [541]

सम्विद्वीच्यस्तव तत इतो देव ! वल्गन्त्य एताः
शुद्धज्ञानस्वरसमयतां न क्षमन्ते प्रमार्ष्टुम् ।
विश्वच्छायाघटनविकसत्पुष्कलं व्यक्तिगूढां
प्रौढिं विन्दत् तदभिदधति ज्ञानसामान्यमेव ॥१७॥

samvidvīcyas tava tata ito deva valagantya etāḥ
śuddhajñānasvarasamayatāṃ na kṣamante pramārṣṭum /
viśvacchāyāghaṭanavikasatpuṣkalaṃ vyktigūḍhāṃ
prauḍhiṃ vindat tad abhidadhati jñānasāmānyam eva //17//

O Lord! The waves of your knowledge move actively here and there (i.e. among the totality of objects), but (in doing this) they are not able to wash away your (total) identification with the unified consciousness of your pure self. (In other words, you can be said to know objects only from the conventional point of view; in reality you know only yourself.) Those waves possess the unified knowledge which has attained to full manifestation and (total) perfection, and which has reached infinite development through reflection of the objects within it. (17) [542]

अन्यद् विश्वं बहिरिह तव ज्ञानविश्वं तथाऽन्यत्
सम्विद्विश्वं यदिह किल सा संविदेवाऽवभाति ।
सिंहाकारो मदननिहितः किं मधोस्तिष्ठतोऽन्यो
विश्वाकारस्त्वयि परिणतः किं परस्त्वन्महिम्नः ॥१८॥

anyad viśvaṃ bahir iha tava jñānaviśvaṃ tathā 'nyat
samvidviśvaṃ yad iha kila sā saṃvid evāvabhāti /
siṃhākāro madananihitaḥ kiṃ Madhos tiṣṭhato 'nyo
viśvākāras tvayi pariṇataḥ kiṃ paras tvanmahimnaḥ /18//

In this world, the external universe (i,e. the multitude of externally existing objects) is one thing, and the internalized universe of knowledge is something else. Among these, the universe of knowledge indeed appears as being

nothing but knowledge (i.e. the reflections of objects in knowledge are not distinct from knowledge; they are simply modifications of that knowledge itself). Was the leonine from assumed by Madhu different from that (Madhu) as (he normally) existed?* (No—they were one and the same). Similarly, can the forms of the universe reflected in your knowledge be different from your own grandeur ? (No — these reflections are not external to you.) (18) [543]

मित्वा मेयं पुनरपि मिते: किं फलं ज्ञातुरन्यत्
मातुं विश्वं स्वयमिह मितं नासि नित्योद्यतस्त्वम् ।
दृक्संवित्यो: स्खलितमखिलं रक्षतस्ते स्ववीर्य-
व्यापारोऽसौ यदसि भगवन्नित्यमेवोपयुक्त: ॥१९॥

mitvā meyaṃ punar api miteḥ kiṃ phalaṃ jñātur anyat
mātuṃ viśvaṃ svayam iha mitaṃ nāsi nityodyatas tvam/
dṛksaṃvityoḥ skhalitam akhilaṃ rakṣatas te svavīrya-
vyāpāro 'sau yad asi bhagavan nityam evopayuktaḥ //19//

When one has known an object, is the subsequent fruit of his knowing, (namely the removal of ignorance), separate from the knower? (No.) You are always active in knowing the universe, and yet you are yourself never identical with the objects (that you know, i.e. unlike the fruit of knowledge, which is not distinct from the knower, external objects *are* distinct from the knower). O Blessed One! You prevent your intuition and knowledge from "crashing into" (i.e. actually mixing with) the world of objects, thus showing that majesty of your own energy by means of which you are eternally conjoined with your self. (19) [544]

नानारूपै: स्थितमतिरसाद् भासयद् विश्वमेतत्
शब्दब्रह्म स्वयमपि समं यन्महिम्नाऽस्तमेति ।
नित्यव्यक्तस्त्रिसमयभवद्वैभवारम्भभूम्ना
निस्सीमाऽपि ज्वलति स तव ज्योतिषा भावपुञ्ज: ॥२०॥

nānārūpaiḥ sthitam atirasād bhāsayad viśvam etat
śabdabrahma svayam api samaṃ yanmahimnā 'stam eti/
nityavyaktas trisamayabhavad vāibhavārambhabhūmnā
nissīmā 'pi jvalati sa tava jyotiṣā bhāvapuñjaḥ //20//

Even the "word-universal" [*śabda-brahma*], which very clearly illuminates the manifold forms of the entire universe, comes to be extinguished all at once

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* This refers to the tale of a demon called Madhu who, having taken the form of a lion, was killed by *Kṛṣṇa*.

in your grandeur (i.e. is an insignificant part of your knowledge). Similarly, this eternally manifest and boundless collection of objects is illuminated by your omniscience, whose immense glory encompasses (i.e. knows) all three times. (20) [545]

उद्यद्विश्वस्वरसमनिशं मर्मसु व्याप्य गाढं
लब्धप्रौढिस्तडिति परितस्ताडयन् सर्वभावान् ।
देवात्यन्तं स्फुरति सततं निर्निमेषस्तवोच्चै-
रेकः कोऽयं त्रिसमयजगद्घस्मरो दृग्विकाशः ॥ २१ ॥

udyad viśvasvarasam aniśaṃ marmasu vyāpya gāḍhaṃ
labdhapraudhis taḍiti paritas tāḍayan sarvabhāvān/
devātyantaṃ sphurati satataṃ nirnimeṣas tavoccair
ekaḥ ko 'yaṃ trisamayajagad ghasmaro dṛgvikāśaḥ //21//

O Lord! your astonishingly perfect intuition [*darśana*] shines brilliantly; this intuition has arrived at its (great) strength by having firmly and constantly pervaded even the most subtle (portions) of the continuously changing universe. And that (intuition), shining with lightning, (as it were), takes the totality of existents as its object and remains unbrokenly fixed in its vision and knowledge of the three worlds. (21) [546]

सर्वत्राप्यप्रतिघमहिमा स्वप्रकाशेन शुम्भन्
दूरोन्मज्जत्स्वरसविसरैर्द्रावयन् सर्वभावान् ।
विश्वालम्बोच्छलितबहुलव्यक्तिसीमन्तितश्री-
रेकः कोऽयं विलसति विभोर्जात्यचैतन्यपुञ्जः ॥ २२ ॥

sarvatrāpy apratighamahimā svaprakāśena śumbhan
dūronmajjat svarasavisarair drāvayan sarvabhāvān /
viśvālambocchalitabahulavyaktisīmantitaśrīr
ekaḥ ko 'yaṃ vilasati vibhor jātyacaitanyapuñjaḥ //22//

The excellent mass of the omniscient one's unified consciousness shines forth; its grandeur is everywhere unobstructed, and, remaining brilliant by way of is own light, it "wets," as it were (i.e. takes as obcct), all existents, (It does this) by spreading its own essence, (namely knowledge), to infinite distances (i.e. encompassing everything); its inner splendour is fully manifest through the support of the totality of objects, (22) [547]

एकाकारस्वरसभरतोऽनन्तचैतन्यराजीः
सज्जः कर्तुं प्रतिपदममूर्निर्विभागावभासाः ।
आ विश्वान्तान्निबिडनिकषैर्विश्वगुद्भासमानः
स्वामिन्नेकः स्फुरदपि भवान् कृत्स्नमन्यत् प्रमार्ष्टि ॥ २३ ॥

ekākārasvarasabharato 'nantacaitanyarājīḥ
sajjaḥ kartuṃ pratipadam amūr nirvibhāgāvabhāsāḥ |
ā viśvāntān nibiḍanikaṣair viśvag udbhāsamānaḥ
svāminn ekaḥ sphurad api bhavān kṛtsnam anyat pramārṣṭi |23||

O Master! By the force of the unified innate essence (of your consciousness), you invariably render each of the infinite forms (of objects), as they appear in (your) consciousness, partless and inseparable from knowledge. (i.e. The internalizing of objects makes them into modifications of knowledge itself.) O Lord! you alone shine forth on all sides with that consciousness whose intensity has reached the very ends of the universe; thus you "wipe away" (i. e. internalize by way of cognizing) this entire manifest world of objects. (23) [548]

पीतं पीतं वमतु सुकृती नित्यमत्यन्तमेतत्
तावद्यावज्ज्वलति वमनागोचरो ज्योतिरन्तः ।
तस्मिन् देव ! ज्वलति युगपत् सर्वमेवास्य वान्तं
भूयः पीतं भवति न तथाऽप्येष वान्ताद एव ।। २४ ।।

pītaṃ pītaṃ vamatu sukṛtī nityam atyantam etat
tāvad yāvaj jvalati vamanāgocaro jyotir antaḥ|
tasmin deva jvalati yugapat sarvam evāsya vāntaṃ
bhūyaḥ pītaṃ bhavati na tathā 'py eṣa vāntāda eva ||24||

May the meritorious ones completely cast out the (vitiated transformations of the soul, i.e. the passions) which have been taken in again and again since beginningless time! (Let them do this) until there shines that light (of omniscience) which (is the only thing that) cannot be removed (i.e. which is innate). O Lord! When that (light) shines forth, all (the vitiated transformations) are totally and simultaneously ejected. That which is ejected is normally never taken in again but O Lord! you take in again (that is, know) what is ejected.

एकानेकं गुणवदगुणं शून्यमत्यन्तपूर्णं
नित्यानित्यं विततमततं विश्वरूपैकरूपम् ।
चित्प्राग्भारग्लपितभुवनाभोगरङ्गत्तरङ्गै-
रुन्मज्जन्तं कलयति किल त्वामनेकान्त एव ।। २५ ।। छ ।।२२।।

ekānekaṃ guṇavad aguṇaṃ śūnyam atyantapūrṇam
nityānityaṃ vitatamatataṃ viśvarūpaikarūpam|
citprāgbhāraglapitabhuvanābhogaraṅgattaraṅgair
unmajjantaṃ kalayati kila tvām anekānta eva
||25||cha||XXII||

Indeed, the doctrine of *anekānta* alone (is sufficient) to establish (that) you are both one and many (i.e. both substance and modes), both endowed with qualities and free from qualities (depending on whether qualities are seen as distinct from substance), both void and completely full (from the points of view of others and of self, respectively), both eternal and non-eternal (when seen either as universal or as particulars, respectively), both contracted into the restricted dimensions of the body) and expanded (to the infinite dimensions of omniscience), both unified (when seen as knowledge and having the forms of the knowledge). The streams of your (omniscient) knowledge spring from the high mountain of consciousness and subsume the entire spread of this universe. (25) [550] XXII

XXIII

[हरिणी छन्दः]

जयति परमं ज्योतिर्जैत्रं कषायमहाग्रहग्राहविरहिताकम्पोद्योतं दिवानिशमुल्लसत् ।
ज्वलति परितो यस्मिन भावा वहन्ति तदात्मतां हुतवहहठाखण्डग्रासीकृतेन्धनवत्
समम् ॥ १ ॥

jayati paramaṃ jyotir jaitraṃ kaṣāyamahāgraha-
grāhavirahitākampodyotaṃ divāniśam ullasat /
jvalati parito yasmin bhāvā vahanti tadātmatāṃ
hutavahahaṭhākhaṇḍagrāsīkṛtendhanavat samam //1//

The perfect light (of your omniscience), the "conqueror", is victorious (i.e. having destroyed the karmas, it is eternally present). It shines day and night with unshakeable splendour, for it is freed from the grasp of the "great enemies", (i.e.) the passions. Because that (omniscience) shines on every side, the existents come all at once to be identical with it (through internalization), like firewood which has been consumed on all sides by the powerful impact of a fire. (1) [551]

त्वमसि भगवन् ! विश्वव्यापिप्रगल्भचिदुद्गमो मृदुरसदृशप्रज्ञोन्मेषैः स्खलद्भिरयं जनः ।
तदलमफलैर्वाक्यक्रीडाविकारविडम्बनैः कतिपयपदन्यासैराशु त्वयीश! विशाम्यम् ॥ २ ॥

tvam asi bhagavan viśvavyāpipragalbhacidudgamo
mṛdur asadṛśaprajñonmeṣaiḥ skhaladbhir ayam janaḥ /
tad alam aphalair vākyakrīḍāvikāraviḍambanaiḥ
katipayapadanyāsair āśu tvayīśa viśāmy ayam //2//

O Blessed One! you are the source of consciousness which pervades the entire universe (i.e. you are omniscient). But this persen (i.e. the poet) possesses only a small amount of wisdom, (and even this wisdom) fluctuates (from moment to moment) and is (easily) lost. It is in vain, therefore, to arrange these few words, for they are fruitless, a mere play of sentences. O Lord ! I now (i. e. with no further talk) enter (i.e. take refuge in you). (2) [552]

किमिदमुदयत्यानन्दौघैर्मनांसि विघूर्णयत् सहजमनिशं ज्ञानैश्वर्यं चमत्कृतिकारितैः ।
प्रसभविलसद्वीर्यारम्भप्रगल्भगभीरया तुलयति दृशा विश्वं विश्वं यदित्यवहेलया ॥३॥

kim idam udayaty ānandoghair manāṃsi vighūrṇayat
sahajam aniśaṃ jñānaiśvaryaṃ camatkṛtikāritaiḥ/
prasabhavilasad vīryārambhapragalbhagabhīrayā
tulayati dṛśā viśvaṃ viśvaṃ yad ity avahelayā //3//

This wealth of innate knowledge shakes the mind with a stream of wondrously produced bliss. That knowledge contemptuously takes the measure of the entire universe, (cognizing it) with profound vision, resolutely manifesting the energy and activity by which it has reached the heights. (3) [553]

ललितललितैरात्मन्यासैः समग्रमिदं जगत् त्रिसमयलसद्भावव्याप्तं समं ज्वलयन्नयम् ।
तदुपधिनिभाद् वैचित्र्येण प्रपञ्चय चिदेकतां ज्वलसि भगवन्नेकान्तेन प्रसह्य निरिन्धनः ॥ ४ ॥

lalitalalitair ātmanyāsaiḥ samagram idaṃ jagat
trisamayalasadbhāvavyāptaṃ samaṃ jvalayannn ayam/
tadupadhinibhād vaicitryeṇa prapañcya cidekatāṃ
jvalasi bhagvann ekāntena prasahya nirindhanaḥ //4//

With the extremely beautiful placement (of your "steps") you simultaneously illuminate the entire universe, which encompasses existence in all three times. You shine forth absolutely alone, spreading your unified consciousness into the variegated forms that derive from the shapes of the objects. (4) [554]

समपतितया स्फीतस्फीतोद्विलासलसद्दृशा स्वरसकुसुमं विश्वं विश्वात्तवेश! विचिन्वतः ।
किमपि परतो नान्तस्तत्त्वग्रहं प्रतिपद्यते विकसति परं भिन्नाभिन्ना दृगेव समन्ततः ॥५॥

ṣamapatitayā sphītasphītodvīlāsalasaddṛśā
svaraspakusumaṃ viśvam viśvāt taveśa vicinvataḥ/
kim api parato nāntas tattvagrahaṃ pratipadyate
vikasati paraṃ bhinnābhinnā dṛg eva samantataḥ //5//

O Lord : Out of this entire world, you seek out and pick the flower of your own complete essence (i.e. you focus only on your self; you do this) by means of your intuition [*darśana*], which falls equally upon all (objects) and which is brilliant, lovely, and pure. Your intuition does not grasp the inner reality by means of (cognizing) external objects (reflected in knowledge; rather, it cognizes the soul directly). And this intution is manifest on all sides, being both distinct and non-distinct from you (i.e. it can be seen either as one of your qualities or as occupying the same space-points as does your soul). (5) [555]

इदमति भरान्नानाकारं समं स्नपयन् जगत्परिणतिमितो नानाकारैस्तवेश ! चकास्त्ययम् ।
तदपि सहजव्याप्त्या रुन्धन्नवान्तरभावना: स्फुरति परितोऽप्येकाकारश्चिदेकमहारस:।।
३।।

idam atibharān nānākāraṃ samaṃ snapayan jagat
pariṇatim ito nānākārais taveśa cakāsty ayam/
tad api sahajavyāptyā rundhann avāntarabhāvanāḥ
sphurati parito 'py ekākāraś cidekamahārasaḥ //6//

O Lord ! The glorious ambrosia of your unified consciousness "bathes," as it were, the manifold forms of this entire universe. (And although) this (ambrosia) has attained to modes by way of the various forms (of objects), it nevertheless expands its innate nature and on every side arrests the manifold forms taken in by knowledge. Thus it attains to new modes and yet shines forth in total unification. (6) [556]

सममुदयत: शान्तातङ्कै: स्वभावविलासिभिश्चिदचलकलापुञ्जै: पुञ्जीकृतात्मविशुद्धिभि:।
अयमतिभरक्षोभारम्भै: स्फुटानुभवस्तव प्रलयमगमच्चित्राकार: कषायपरिग्रह: ।।७।।

samam udayataḥ śāntātaṅkaiḥ svabhāvavilāsibhiś
cidacalakalāpuñjaiḥ puñjīkṛtātmaviśuddhibhiḥ/
ayam atibharakṣobhārambhaiḥ sphuṭānubhavas tava
pralayam agamac citrākāraḥ kaṣāyaparigrahaḥ //7//

You rise to (great) heights (i.e. to omniscience), endowed with the mass of undivided consciousness in which all fears have been quieted, in which the purity of soul has been totally concentrated, and which shines forth in its innate nature. (When you attatin to omniscience), the parasitic passions, which are clearly experienced in their variegated forms through the affliction producing activities, (all) go to (total) dissolution. (7) [557]

उदयसि यदा ध्वस्ताधारं भरात् परितोऽस्खलत्प्रविततमिदं सम्यक्संविद्वितानमुदञ्चयन् ।
अयमभिभवन्नन्तस्तत्त्वं जनस्य निराश्रय(?)सि(स्थ)तिकपदग्रन्थिर्गाढस्तदा प्रविलीयते।।
८।।

udayasi yadā dhvastādhāraṃ bharāt parito 'skhalat-
pravitatam idaṃ samyksaṃvidvitānam udañcayan/
ayam abhibhavann antas tattvaṃ janasya nirāśraya (*)-
s[th]itikapadagranthir gāḍhas tadā pravilīyate //8//

When you rise (to omniscience), manifesting the pervasive true insight which has done away with all dependencies (such as sense faculties, light, etc.), and which spreads unobstructed on all sides, then this firm knot (of passions), which obscures the inner reality of beings, is deprived of any substratum and thus is totally dissolved. (8) [558]

विषयततयो भान्त्योऽत्यन्तं विमुक्तपरिग्रहे भवति विकृतिव्यापाराय प्रभो! न भवन्त्यमू: ।
प्रकृतिमभित: संसत्य(ज्ज्ये)व स्फुटं तव चिन्मयीं स्वरसविकसच्छुद्धाकम्पोपयोग-परिप्लुता: ॥९॥

viṣayatatayo bhāntyo 'tyantaṃ vimuktiparigrahe
bhavati vikṛtivyāpārāya prabho na bhavanty amūḥ/
prakṛtim abhitaḥ saṃsat(jj)yeva sphuṭaṃ tava cinmayīṃ
svarasavikasac chuddhākampopayogapariplutāḥ //9//

O Lord I you are emancipated from all attachments, and so for you the reflections of objects (in knowledge) are incapable of producing vitiated transformations (i.e. further seeds of delusion). And so these (objects) have clearly taken refuge in your sentient nature (i. e. they have been reflected within you), and thus they are pervaded by the pure and active consiousness whose essence is innately manifest. (9) [559]

निबिडनिबिडे मोहग्रन्थौ प्रसह्य विलायिते तव परमिदं ज्ञातृ ज्ञानं न कर्तृ न भोक्तृ च ।
यदिह कुरुते भुङ्क्ते वा तत्तदेव सदैव तत् किल परिणति: कार्यं भोगस्फुटोऽनुभव: स्वयम् ॥१०॥

nibiḍanibiḍe mohagranthau prasahya vilāyite
tava param idaṃ jñātṛ jñānaṃ na kartṛ na bhoktṛ ca/
yad iha kurute bhuñkte vā tat tad eva sadaiva tat
kila pariṇatiḥ kāryaṃ bhogasphuṭo 'nubhavaḥ svayam //10//

When the extremely tangled knots of delusion have been forcibly dissolved, then your excellent knowledge exists only as knower; it is neither a doer nor an enjoyer (i. e. knowing involves neither agency nor karmic result). At this stage, (namely that of omniscience), that which is done and that which is experinced by that knowledge is nothing but that knowledge itself, for in reality the "action" of knowledge is nothing but abiding in its own-nature, and its manifest "enjoyment" is nothing but realizing itself. (10) [560]

त्रिसमयलसद्विश्वक्रीडासुखैकमहीधर: स्फुरसि भगवन्नेकोऽपि त्वं समग्रभरक्षमम् ।
प्रतिपदमिदं वस्त्वेवं स्यादिति स्पृशतो दृशा सहजकलनक्रीडामूर्तेर्न चास्ति परस्तव ॥११॥

trisamayalasad viśvakrīḍāsukhaikamahīdharaḥ
sphurasi bhagavann eko 'pi tvaṃ samagrabharakṣamam/
pratipadam idaṃ vast vevaṃ syād iti spṛśato dṛśā
sahajakalanakrīḍāmūrter na cāsti paras tava //11//

O Blessed Lord ! Although you are one, you shine forth like an unparalleled king (or mountain), able to support (i.e. know) the entire universe; you are endowed with the bliss that derives from "sport" of illuminating the universe as it extends over the three times. Your innate bliss consists of knowing, at each step (i.e. about each object), that "this (thing) has that (nature," i.e. you know it as it really is). This bliss is indeed not distinct from your image (i. e. from your knowledge and intuition). (11) [561]

स्फुरति परितो बाह्यात्मानां(नं) य एष महाभरः स्वरससरसाज्ज्ञानस्यैतास्तवैव विभूतयः ।
स्फुरति न जडश्चित्संस्काराद् विनैव निराकुलः कलय युगपल्लोकालोकौ परैरकलङ्कितः ॥१२॥

sphuraii parito bāhyātmānā(a)ṃ ya eṣa mahābharaḥ
svarasasarasāj jñānasyaitās tavaiva vibhūtayaḥ|
sphurati na jaḍaś citsaṃskārād vinaiva nirākulaḥ
kalaya yugapal lokālokau parair akalaṅkitaḥ ||12||

(While you remain in this world), the great, dazzling (manifestations) of your external self (i.e. your sensroy and physical activities) are indeed (simply) majestic expressions of your own (omniscient) knowledge, complete with the essence of self, for the body, (being) insentient, cannot act without the support of consciousness. (Feel free), therefore, (to) cognize both finite (i.e. occupied) and infinite (i.e. unoccupied) space, ([*loka*] and [*aloka*], respectively), for you are cleansed of doubts and cannot be contaminated by external objects, (12) [462]

दलितदलनैश्छिन्नच्छेदैर्विभिन्नविभेदनैरनवधिलसत्पर्यायौघैर्विभक्तमनन्तशः ।
निशितनिशितैः शक्त्युद्गारैरवारितविक्रमैः कलय कलशः कुर्वन्नेतत् समस्तमतन्द्रितः ॥१३॥

dalitadalanaiś chinnachedair vibhinnavibhedanair
anavadhilasatparyāyoghair vibhaktam anantaśaḥ|
niśitaniśitaiḥ śaktyudgārair avāritavikramaiḥ
kalaya kalaśaḥ kurvann etat samastam atandritaḥ ||13||

The entire universe is infinitesimally divided by the collection of the endless series of modes, which pound what has already been pounded, cut what has already been cut, and divide what has already been divided (i. e. these modes are extremely subtle). Timelessly you cognize this whole (universe), rendering it into bits (by perceiving every mode) with your extremely sharp, unimpeded, and heroic powers. (13) [563]

चितिहुतवहस्यैकाङ्गारीकृतं परितो हठाद्यदतिकलनात् त्रैलोक्यं ते भवत्यतिमुर्मुरः ।
स्वयमतिशयस्फातिं शंसद्विशेषगरीयसीं जगदविषयं ज्ञानानन्त्यं तवैव विभाति तत् ॥
१४॥

citihutavahasyaikāṅgārīkṛtaṃ parito haṭhāt
yad atikalanāt trailokyaṃ te bhavaty atimurmuraḥ/
svayam atiśayasphātiṃ śaṃsad viśeṣagarīyasīm
jagadaviṣayaṃ jñānānantyaṃ tavaiva vibhāti tat //14//

The three worlds have on all sides been forcibly rendered into "blazing coal" by the "fire" of (your) consciousness (i.e. you have internalized all objects). And these (three worlds), being known in even their most subtle forms, become like a small spark (within your "fire"). Only you shine forth with that infinite knowledge which proclaims to great expansion and is not an object of the world (i.e. which itself exceeds the size of the world). (14) [564]

ककुभि ककुभि न्यस्यन् धामान्ययं न नभोमणिः कलयति तव ज्ञानाग्न्येकस्फुलिङ्ग-
तुलामपि ।
स्वयमुपयती प्राधान्येन प्रकाशनिमित्ततामजडकणिकामात्रापि स्यान्न जातु जडोपमा ॥
१५॥

kakubhi kakubhi nyasyan dhāmāny ayaṃ na nabhomaṇiḥ
kalayati tava jñānāgnyekasphuliṅgatulāṃ api /
svayam upayatī prādhānyena prakāśanimittatāṃ
ajaḍakaṇikāmātrā'pi syān na jātu jaḍopamā //15//

The jewel of the sky (i.e. the sun) spreads its rays in all directions, but it is not comparable to even a single spark of the fire of your knowledge. (Of course this is as it should be), for even a single spark of consciousness is itself essentially a *cause* of illumination; (thus), anything insentient, (which must *be* illuminated), can never be compared with it. (1) [565]

अगुरुलघुभिः षट्स्थानस्थैर्गुणैः सहजैर्व्रजन् क्रमपरिणतिं संविच्चक्रे नियत्युपवेसि(शि)तः ।
प्रभवविलयावासाद्यापि प्रतिक्षणमक्षरस्त्यजसि न मनाक् टङ्कोत्कीर्णां कदापि
चिदेकताम् ॥१६॥

agurulaghubhiḥ ṣaṭsthānasthair guṇaiḥ sahajair vrajan
kramapariṇatim saṃviccakre niyaty upaves(ś)itaḥ/
prabhavavilayāvāsādyāpi pratikṣaṇam akṣaras
tyajasi na manāk ṭaṅkotkīrṇāṃ kadāpi cidekatām //16//

You possess increase and decrease of six types, and yet the cycle of your knowledge attains to sequential modes under control of the quality called "*aguru-laghu*," (which prevents any real increase in your space-points). And though (you undergo transformations), you are indeed possessed of non-change (from the point of view of substance), for even when you attain at every moment to production and destruction (of modes), you remain indestructible (as substance) and never even slightly abandon the unified consciousness which is like the mark of a chisel (on stone; i.e. it cannot be wiped away, but persists through all modes). (16) [566]

क्रमपरिणतैर्भावैर्भावस्समं न विगाह्यते सममतिभरात्तैराक्रान्तो भवांस्तु विभाव्यते ।
तदिदमुभयं भूतार्थं सन्मिथो न विरुध्यते कलयसि सदा यद्भावानां विभो ! क्रममक्रमात्
॥१७॥

kramapariṇatair bhāvair bhāvas samaṃ na vigāhyate
samam atibharāt tair ākrānto bhavāṃs tu vibhāvyate /
tad idam ubhayaṃ bhūtārthaṃ san mitho na virudhyate
kalayasi sadā yad bhāvānāṃ vibho kramam akramāt //17//

No existent possesses all its modes simultaneously, (for these modes) must be manifest sequentially in past, present, and future. (But since you are omniscient), you are seen to be completely united with (all) the (sequential) modes of all objects at once. O Omniscient One! There is no mutual contradiction in these two (assertions), for such is the true nature of reality; you always know the sequences of all modes non-sequentially. (17) [567]

स्वयमपि परात् प्राप्याकारं परोपकृतं वहन् परविरहितः सर्वाकारैः परस्य सुनिर्भरः
अवगमरसः शुद्धोऽत्यन्तं तवैष विजृम्भते स्वभररभसव्यापारेण स्फुरन् सममात्मनि ॥
१८॥

svayam api parāt prāpyākāraṃ paropakṛtaṃ vahan
paravirahitaḥ sarvākāraiḥ parasya sunirbharaḥ /
avagamarasaḥ śuddho 'tyantaṃ tavaiṣa vijṛmbhate
svabhararabhasavyāpāreṇa sphuran samaṃ ātmani //18//

Your essence in the form of knowledge expands fully (i. e. becomes infinite;) although it has itself come to have the forms of other (objects, forms) which are derived from these (objects), it is in reality free from the (objects themselves, i.e. objects do not really enter the knowledge, and hence do not mix with the self). And although it is complete with all the forms of the other (objects, it remians free from passions) and (thus) is pure (i.e. uncontaminated). It is always manifest in your own self, intensely active (in knowing) through its own innate nature (i.e. without depending on others). (18) [568]

अवगमसुधाधारासारैर्लसन्नपि सर्वतस्तदतिभरतो ज्ञानैकत्वं न नाम विगाहसे ।
अवधिरहितैरेकद्रव्यश्रितैर्निजपर्ययैर्युगपदपरैरप्युल्लासं प्रयासि सुखादिभिः ॥१९॥

avagamasudhādhārāsārair lasann api sarvatas
tad atibharato jñānaikatvaṃ na nāma vigāhase /
avadhirahitair ekadravvyaśritair nijaparyayair
yugapad aparair apy ullāsaṃ prayāsi sukhādibhiḥ //19//

Although you shine forth on all sides through the constant flow of the ambrosia of knowledge, you do not simply attain to unity with knowledge alone, rather, you simultaneously attain to the splendour of being united with other quality such as bliss, etc., and also with your own limitless modes, all of which are supported by the same single substance. (19) [569]

श(स)ततमभितो ज्ञानोन्मेषैः समुल्लसति त्वयि द्वयमिदमतिव्याप्त्यव्याप्ती विभो !
न विभाव्यते ।
बहिरपि पतन् यच्छुद्धोऽसि स्वरूपपरायणः पतसि च बहिर्विष्वक् शुद्धस्वरूप-
परोऽपि यत् ॥२०॥

ś(s)atatam abhito jñānonmeṣaiḥ samullasati tvayi
dvayam idam ativyāptyavyāptī vibho na vibhāvyate /
bahir api patan yac chuddho 'si svarūpaparāyaṇaḥ
patasi ca bahir viṣvak śuddhasvarūpaparo 'pi yat //20//

O Omniscient One! You constantly shine forth with the forms of objects (reflected) in your knowledge; (and in this knowledge), neither "over-extension" [*ati-vyāpti*] nor "insufficient extension" [*avyāpti*] is seen, because although your knowledge "goes outside" (i.e. knows the external objects), you are nevertheless unified with your own nature (i.e. in reality you know only yourself). And although fixed in knowing only your pure self, you are nevertheless "externalized" on every side (in that you know the external objects. In other words, there is not an over-extension of what omniscient knowledge does in saying "it knows the external objects", nor is there an insufficient description of what this knowledge does in saying "it knows only itself." Omniscient knowledge encompasses cognition of both self and others simultaneously.) (20) [570]

सममतिभरावेतद् व्याप्य प्रभास्यबहिर्बहि-
स्तदपि न भवान् देवैकोऽन्तर्बहिश्च विभाव्यते ।
प्रभवविलयारम्भैर्विष्वग् भवत्यपि यद्बहि-
स्त्रिसमयभुवष्टङ्कोत्कीर्णाः पराकृतयस्त्वयि ॥२१॥

samam atibharād etad vyāpya prabhāsy abahir bahis
tad api na bhavān devaiko ' ntar bahiś ca vibhāvyate /
prabhavavilayārambhair viṣvag bhavaty api yad bahis
trisamayabhuvaṣ ṭaṅkotkīrṇāḥ parākṛtayas tvayi //21//

O Lord ! Although you shine forth having simultaneously and completely pervaded both the inside (i.e. the substance of objects) and outside (i.e. the modes of objects), you are not seen to be the same inside and outside, for although you become united with the activities of production and destruction (i.e. with the modes of all objects, by knowing their "outside"), you simultaneously internalize the essences of other (existents, i.e. their substances or "insides"), which extend over the three times, thus inscribing them within your knowledge like the mark of a chisel (on stone, i.e. permanently). (21) [571]

त्रिसमयजगत्कृत्स्नाकारैः करम्बिततेजसि
स्फुरति परितोऽप्येकत्रात्मन्यसौ पुनरुक्तता ।
वदति पुरुषानन्त्यं किन्तु प्रभो ! त्वमिवेतरै–
र्विषयपतितैः प्रत्येकं ते स्फुरन्त्यकृतद्वयाः ॥२२॥

trisamayajagatkṛtsnākāraiḥ karambitatejasi
sphurati parito 'py ekatrātmany asau punaruktatā /
vadati puruṣānantyaṃ kintu prabho tvam ivetarair
viṣayapatitaiḥ pratyekaṃ te sphuranty akṛtadvayāḥ //22//

The light (of knowledge) shines forth within the soul, pervaded by the infinity of forms of the universe, extending over the three times, (which are reflected therein). But this knowing of individual objects also proclaims (that there is) an infinity of (individual) souls. (In other words, it can be conventionally said that for each object there is a "soul" which knows it, and thus that the omniscient being comprises infinite souls.) Even so, O Lord, those (so-called) "individual souls" are, like you, not manifest as "two" (i. e. modally, by way of production and destruction, but rather as indivisible substances), even when they are divided due to the impact of objects.[1] (22) [572]

दृगवगमयोर्दिव्योच्छ्वासा निरावरणस्य ते
भृशमुपचिताः स्फूर्यन्ते ते प्रकम्पमहोदयैः ।
अपि हि वहुना तन्माहात्म्यं परेण न खण्डयते
यदतिभरतो गत्वाऽऽनन्त्यं पुरैव विजृम्भिताः ॥२३॥

1 The precise meaning of the last two lines is not clear.

dṛgavagamayor divyocchvāsā nirāvaraṇasya te
bhṛśam upacitāḥ sphūryante te prakampamahodayaiḥ /
api hi bahunā tanmāhātmyaṃ pareṇa na khaṇḍyate
yad atibharato gatvā " nantyaṃ puraiva vijṛmbhitāḥ //23//

The sparkling forms that appear in your unobstructed and perfected intutiion and knowledge expand to infinity through the unshakeable greatness of that (intution and that knowledge). The greatness of these two is not qualified even by the immensity of the other (i.e. by the infinite number of objects) because, (by virtue of the quality called *aguru-laghu*, these two have) reached to infinity by their own extreme power, and have thus become fully extended even before (cognizing any objects at all). (23) [573]

युगपदखिलैरेक: साकं पदार्थकदम्बकै:
स्वरसविसरैस्त्वं व्यात्युक्षीं भरादिव दीव्यसि ।
अथ च न परान् सिञ्चस्युच्चै: परैश्च न सिच्यसे
स्फुरसि मिलिताकारैरेकोपयोगमहारसै: ।।२४।।

yugapad akhilair ekaḥ sākaṃ padārthakadambakaiḥ
svarasavisarais tvam vyātyukṣīṃ bharād iva dīvyasi /
atha ca na parān siñcasy uccaiḥ parais ca na sicyase
sphurasi militākārair ekopayogamahārasaiḥ //24//

Although you are One, you forceully play, as it were, a game of "mutually sprinkling water" with all objects simultaneously (i.e. you know them all at once. And while this "game" is played) with the "water" of your own-nature, you nevertheless do not (really) "sprinkle" (i.e. touch) anything, nor are you "sprinkled" by others. You (simply) shine forth with the great essence of unified consciousness, which encompasses the forms of internalized objects. (24) [574]

अविरतमिमा: सम्यग्बोधक्रियोभयभावना–
भरपरिणमद्भूतार्थस्य स्फुरन्तु ममाद्भुता: ।
परमसहजावस्थालग्नोपयोगरसप्लव–
निमिलितामन्दानन्दा: सदैव तव श्रिय: ।।२५।।छ।।२३।।छ।।

aviratam imāḥ samyagbodhakriyobhayabhāvanā -
bharapariṇamadbhūtārthasya sphurantu mamādbhutāḥ /
paramasahajāvasthālagnopayogarasaplava -
nimilitāmandānandāḥ sadaiva tava śriyaḥ
//25// cha // XXIII //

I have gained the true nature of reality by constant practice of both right knowledge and right conduct. May your wondrous glories, (namely the) extremes of bliss derived from swimming in the ambrosia of realization of the perfected, innate self, be constantly manifest to me! (25) [575] XXIII

XXIV

(शार्दूलविक्रीडितच्छन्दः)

एकानेकमपूर्णपूर्णसततप्रस्तीर्णगूढस्फुटं
नित्यानित्यमशुद्धशुद्धमभितस्तेजो दधत्यद्भुतम् ।
दिव्यानन्तविभूतिभासिनि चितिद्रव्ये जिनेन्द्रेऽधुना
मज्जामः सहजप्रकाशभरतो भातीह विश्वस्पृशि ॥१॥

ekānekam apūrṇapūrṇasatataprastīrṇagūḍhasphuṭaṃ
nityānityam aśuddhaśuddham abhitas tejo dadhaty adbhutam/
divyānantavibhūtibhāsini citidravye jinendre ' dhunā
majjāmaḥ sahajaprakāśabharato bhātīha viśvaspṛśi //1//

Now we immerse ourselves in (i. e. we think deeply upon) the Lord of Jinas, he who is nothing but the (very) substance of consciousness. (That conciouness) is one (from the universal point of view) and many (from the point of view of particulars), complete (with innate qualities) and devoid (of mundane transformations), contracted (in that it has the dimensions of the body) and spread out (in that it knows the entire universe), mysterious (to the uninstructed) and yet evident (to those who are wise), eternal (from the point of view of substance) and non-eternal (from the point of view of modes), pure (when only the states of liberation are viewed) and impure (when one notes only the mundane states). It is wondrous (by virtue of possessing these seemingly contradictory qualities), and is on every side endowed with shining glory, bursting forth, shining with infinite, majestic splendour, touching the entire universe, glowing with the power of its innate light. (1) [576]

एकस्याक्रमविक्रमैकरसिनस्त्रैलोक्यचक्रक्रम–
क्रीडारम्भगंभीरनिर्भरहठोत्फुल्लोपयोगात्मनः ।
आनन्दोत्कलिकाभरस्फुटदतिस्पष्टस्वभावस्य ते
नाधन्याः प्रपिबन्ति सुन्दरमिदं रूपं सुगुप्तं स्वतः ॥२॥

ekasyākramavikramaikarasinas trailokyacakrakrama-
krīḍārambhagabhīranirbharahaṭhotphullopayogātmanaḥ /
ānandotkalikābharasphuṭad atispaṣṭasvabhāvasya te
nādhanyāḥ prapibanti sundaram idaṃ rūpaṃ suguptaṃ svataḥ //2//

Unfortunate beings (i.e. those who have not realized the self) are not able to take in your beautiful form, which is hidden in its own nature, unparalleled, endowed with the power of non-sequential (cognition, i.e. knowing all objects simultaneously. Furthermore, your form) embodies the applied consciousness (i.e. the activity of knowing) which has blossomed through its own great force; it is the spontaneous and profound activity of cognizing the revolving cycle of the three worlds, and its nature is crystal clear, made evident through the blooming of the buds of bliss. (2) [577]

निःसीम्नोऽस्य भरात् स्खलद्भिरभितो विश्वस्य सीम्न्युज्ज्वलै-
वल्गद्वल्गुनिराकुलैककलनक्रीडारसस्योर्मिभिः ।
चैतन्यामृतपूरनिर्भरभृतं स्फीतं स्वभावश्रिया
पीत्वैतत् तव रूपमद्भुततमं माद्यन्ति के नाम न ? ॥३॥

niḥsīmno ' sya bharāt skhaladbhir abhito viśvasya sīmny ujjvalair
valgad valgunirākulaikakalanakrīḍārasasyormibhiḥ /
caitanyāmṛtapūranirbharabhṛtaṃ sphītaṃ svabhāvaśriyā
pītvaitat tava rūpam adbhutatamaṃ mādyanti ke nāma na
// 3 //

Who would not be intoxicated by taking in your beauty ? (For this beauty) is most wonderful, fully endowed with the "goddess of prosperity" in the form of its own-nature, completely filled with the flooding ambrosia of consciousness, throbbing with the waves of the essence of the "sport" (of knowing. And these waves) are beautiful, unparalleled, free from afflictions, clearly sparkling, and crashing upon the very ends of this limitless universe. (3) [578]

एकः कोऽपि हठावरुद्धरभसस्फारप्रकाशस्त्वया
चिद्वीर्यातिशयेन केवलसुधापिण्डः किलालोडितः ।
यस्याद्याप्यतिवल्गुवल्गितवलत्कल्लोलमालावली
त्रैलोक्योदरकन्दरास्वतिभरभ्रस्य(श्य)द् भ्रमं भ्राम्यति ॥४॥

ekaḥ ko 'pi haṭhāvaruddharabhasasphāraprakāśas tvayā
cidvīryātiśayena kevalasudhāpiṇḍaḥ kilāloḍitaḥ /
yasyādyāpy ativalguvalgitavalat kallolamālāvalī
trailokyodarakandarāsv atibharabhras(ś)yad bhramaṃ
bhrāmyati //4//

With the great energy of your self, you have churned the mass of ambrosia which is unparalleled, extraordinary omniscience; the extensive light (of this omniscience) was formerly obstructed (by karmas, but is now unhindered). The infinite sets of waves of this (omniscience) are extremely beautiful and

active, and even to this day they course through the caves in the very depths of the three worlds (i.e. they encompass the entire universe), destroying delusions with their great power. (4) [579]

दृग्बोधद्रढिमोपगूढविततत्रैलोक्यभारोन्मुख–
ध्यायामार्पितचण्डवीर्यरभसस्फारीभवज्ज्योतिष: ।
उच्चण्डोत्कलिकाकलापबहुला: सम्भूय मुञ्चन्ति ते
स्पष्टोद्योतविकाशमांसलरुचश्चैतन्यनीराजना: ।।५।।

dṛgbodhadṛḍhimopagūḍhavitatatrailokyabhāronmukha -
vyāyāmārpitacaṇḍavīryarabhasasphārībhavaj jyotiṣaḥ /
uccaṇḍotkalikākalāpabahulāḥ sambhūya muñcanti te
spaṣṭodyotavikāśamāṃsalarucaś caitanyanīrājanāḥ //5//

The "waving lamps" of your consciousness simultaneously give off a clear, sparkling, powerful light; they are filled with glowing flames, and the rays (of their light) are extended by the force of that excessive energy which puts forth great effort in bearing the burden of the three worlds. (And this burden is) firmly embraced by the fully expanded intuition and knowledge. (5) [580]

एकस्योच्छलदच्छबोधमधुरद्रव्यात्मनोन्मज्जत:
कोऽनेकान्तदुराशया तव विभो ! भिन्द्यात् स्वभावं सुधी: ।
उद्गच्छद्भिरनन्तधर्मविभवप्राग्भारभिन्नोदयै–
र्देवत्वं यदि नाद्यत: स्वयमपि स्वादान्तरै: सरये (साधयेत्) ।।६।।

ekasyocchaladacchabodhamadhuradravyātmanonmajjataḥ
ko 'nekāntadurāśayā tava vibho bhindyāt svabhāvaṃ sudhīḥ /
udgacchadbhir anantadharmavibhavaprāgbhārabhinnodayair
devatvaṃ yadi nādyataḥ svayam api svādāntaraiḥ saraye (sādhayet) //6//

O Omniscient One! You are One, manifest as the embodiment of substance, beautiful through your sprklingly clear omniscience. What intelligent person would attempt to separate you from your own nature (i.e. claim that consciousness and soul are partly identical and partly non-identical merely to establish the doctrine of *anekānta*, (which advocates such a separation), unless that would establish (the fact of) your soul's innate divinity ? (i.e. The point of the *anekānta* doctrine is to show the ever-present potential divinity of the soul in bondage, without rejecting its actual mode at any given time.) This (potential divinity) *can* be established through the (fact

that there are) always different experiences (of the soul) which arise in various ways, together with infinite qualities (i.e. where differentiation and change are evident, perfection is possible). (6) [581]

अन्योन्यात्मकतारसादिव मिथो मूर्च्छद्भिरुच्चावचै–
देव ! स्वस्य विरुद्धधर्मनिवहैर्निर्माणमुद्दामयन् ।
भावाभावकरम्बितैकविकसद्भावस्वभावस्य ते
भात्युच्चैरनवस्थितोऽपि महिमा सम्यक् सदावस्थितः ॥७॥

anyonyātmakatārasād iva mitho mūrcchadbhir uccāvarair
deva svasya viruddhadharmanivahair nirmāṇam uddāmayan/
bhāvābhāvakarambitaikavikasadbhāvasvabhāvasya te
bhāty uccair anavsthito 'pi mahimā samyak sadāvasthitaḥ
//7//

O Lord ! Your own-nature consists of that uniform existence (i.e. continuity of substance) which is supported in its expansion by both existence and non-existence (i.e. production and destruction of the modes). And your greatness consists of increasing your own creation (i.e. attaining to infinity) by way of the collection of high and low contrary aspects, which have joined together in "mutual friendship." Although (this greatness) is not stable (from the point of view of modes), it is (from the point of substance) ever stable and shines forth beautifully. (7) [582]

चिन्मात्रं परिशुद्धमुद्धतरसप्राग्भारमेकं सदा
चिच्छक्तिप्रकरैरनेकमपि च क्रीडत्क्रमादक्रमात् ।
द्रव्याप्त्याऽतिनिरुत्सुकस्य वसतश्चित्पिण्डचण्डत्विषि
स्वात्मन्यद्य तवेश ! शाश्वतमिदं तेजो जयत्येव नः ॥८॥

cinmātraṃ pariśuddham uddhatarasaprāgbhāram ekaṃ sadā
cicchaktiprakarair anekam api ca krīḍatkramād akramāt /
dravyāptyā 'tinirutsukasya vasataś citpiṇḍacaṇḍatviṣi
svātmany adya taveśa! śāśvatam idaṃ tejo jayaty eva naḥ
//8//

O Lord ! you are totally indifferent (towards attaining external objects) because you have attained to substance (i.e.) to yourself. You are comparable to a blazing sun, a mass of consciousness, and being such, you dwell within your own self. Your consciousness is perfected on every side; it has reached the greatest height by its intense, unified self-experience, and always "plays" with the expressions of its various powers (of knowing), both sequentially and non-sequentially. It is both manifold and eternal, a light which is today victorious and makes us aware (of its glory). (8) [583]

वर्त्स्यद्वृत्तविवर्तवर्तिमहसा द्रव्येण गुप्तायतिः
पर्यायैरवकीर्यमाणमहिमा नावस्थितिं गाहसे ।
एकोऽपि त्वमखण्डखण्डितनिजप्राग्भारधीरः स्फुर-
च्चिद्भारोऽद्भुतमातनोषि परमं कस्येश ! नोत्पश्यतः ॥९॥

vartsyadvṛttavivartavartimahasā dravyeṇa guptāyatiḥ
paryāyair avakīryamāṇamahimā nāvasthitiṃ gāhase |
eko 'pi tvam akhaṇḍakhaṇḍitanijaprāgbhāradhīraḥ sphurac
cidbhāro 'dbhutam ātanoṣi paramaṃ kasyeśa! notpaśyataḥ ||9||

You "preserve your stability" (i.e. you remain infinite) from the point of view of) substance, (even though this substance is) pervaded by the glory of modes, both past and future, (But) from (the point of view of) modes, your greatness has been scattered, and (in this sense) you do not attain to stability. O Lord ! You are very heroic, by way of your partless and yet divided nature (i.e. only a great one could subsume such an apparent contradiction); you shine forth with the immensity of consciousness, and as you stand alone, who is not filled with great wonder at the sight of you ? (9) [584]

यन्नास्तीति विभासि भासि भगवन्नस्तीति यच्च स्वयं
भावाभावमयं ततोऽसि किमपि त्वं देव ! जात्यन्तरम् ।
भावाभावमयोऽप्यभावमहसा नाभावतां नीयसे
नित्योद्योतविकाशहासविलसच्चित्पिण्डचण्डोद्गमः ॥१०॥

yan nāstīti vibhāsi bhāsi bhagavan nāstīti yac ca svayaṃ
bhāvābhāvamayaṃ tato 'si kim api tvaṃ deva! jātyantaram|
bhāvābhāvamayo 'py abhāvamahasā nābhāvatāṃ nīyase
nityodyotavikāśahāsavilasac citpiṇḍacaṇḍodgamaḥ ||10||

O Blessed One! Since you can be described by (the expressions) "exists" and "dose not exist," your are, O Lord, a special sort of existent, embodying both existence and non-existence. You are endowed with a great light, a mass of consciousness which is rendered beautiful through its expanding lustre. Although you consist of both existence and non-existence, you are not led by the glory of non-exitence (into total voidness.) (10) [585]

विश्वाकारविकाशनिर्भरपरिच्छेदप्रभा भावना-
दन्तर्गूढमपि प्रकाशमभितस्तत्तत्स्वभावश्रिया ।
भावाभावपिनद्धबोधवपुषि प्रद्योतमाने स्फुटं
त्वय्येतच्चितिवल्लिपल्लवतुलां त्रैलोक्यमालां(ल)म्ब्यते ॥११॥

viśvākāravikāśanirbharaparicchedaprabhābhāvanād
antargūḍham api prakāśam abhitas tat tat svabhāvaśriyā
bhāvābhāvapinaddhabodhavapuṣi pradyotamāne sphuṭaṃ
tvayyetac citivallipallavatulāṃ trailokyam ālā(a)ṃbyate
||11||

O Lord ! While you continue to illuminate (the universe), you are one whose body (i.e. knowledge) is pervaded by both existence and non-existence. The totality of objects is internalized and thus comprehended through the power of your light; and (yet) this entire triple world remains illuminated on every side by its own innate glory (i.e. the objects, though internalized, remain separate from you. But this triple world is) comparable to a (mere) "leaf" (relative to) the "creeper" of your consciousness (i.e. it takes up but a tiny portion of the range of your consciousness). (11) [586]

मन्तःस्तम्भितसावधानहृदयैर्देवासुरैस्तर्कित–
श्चित्सङ्कोचविकाशविस्मयकरः कोऽयं स्वभावस्तव ।
एकस्मिन् स्वमहिम्नि मग्नमहसः सन्त्योऽपि चिच्छक्तयः
स्वे स्फूर्त्या यदनन्तमेतदभितो विश्वं प्रकाश्यासते ॥१२॥

antaḥstambhitasāvadhānahṛdayair devāsurais tarkitaś
citsaṅkocavikāśavismayakaraḥ ko 'yaṃ svabhāvas tava /
ekasmin svamahimni magnamahasaḥ santyo 'pi cicchaktayaḥ
sve sphūrtyā yad anantam etad abhito viśvaṃ prakāśyā-
sate ||12||

What is this wondrous nature of yours? Gods and demons, their hearts ever mindful and unshakeable, have speculated about it, and (this nature) produces astonishment (in them), because of its (simultaneous) contraction (by way of intuition) and expansion (by way of knowledge). The powers of your soul, although fully immersed in the greatness of your unified self, illuminate with their own glory the infinite universe on every side; and yet, (while doing that), they continue to reside in themselves. (12) [587]

निष्कम्पैकदृढोपयोगसकलप्राणार्प्पणास्फोटिताः
स्पष्टाऽनन्तरुचः स्वशक्तय इमा विष्वक् स्फुटन्त्यस्तव ।
आक्रम्य क्रमसन्निवेशवशतो विश्वं समस्तं भराद्
भ्रान्त्योऽपि प्रसभावरुद्धरभसा लीयन्त एव त्वयि ॥१३॥

niṣkampaikadṛḍhopayogasakalaprāṇārppaṇāsphoṭitāḥ
spaṣṭānantarucaḥ svaśaktaya imā viṣvak sphuṭantyas tava /
ākramya kramasanniveśavaśato viśvaṃ samastaṃ bharād
bhrāntyo 'pi prasabhāvaruddharabhasā līyanta eva tvayi||13||

The powers of your (omniscience) are manifest on every side, clear and brilliant with infinite rays (of knowledge), brought forth through the firm, unified, and totally unshakeable application of consciousness. In shining forth, (these powers) pervade the entire universe, resting upon the seqential (modes of all objects). But (from the non-conventional point of view, they) rest in you alone, for their "speed" (i.e. activity) has been forcefully contained (therein). (13) [588]

दृग्ज्ञप्तिस्फुरितात्मनास्यनवधिः सान्तः प्रदेशश्रिया
देव ! क्वाप्यवधिर्न भाति भवतस्तेनोपयोगात्मना ।
किन्त्वत्रापि निजप्रदेशनियतानन्तोन्नमत्केलयो
वक्ष्यन्त्यक्षतविश्वघस्मरचिदुल्लासाः स्वयं सान्तताम् ।।१४।।

dṛgjñaptisphuritātmanāsy anavadhiḥ sāntaḥ pradeśaśriyā
deva kvāpy avadhir na bhāti bhavatas tenopayogātmanā /
kiṃ tv atrāpi nijapradeśaniyatānantonnamatkelayo
vakṣyanty akṣataviśvaghasmaracidullāsāḥ svayaṃ sāntatām //14//

O Lord! You are boundless, an embodiment of fully manifest intuition and knowledge. But you *do* have limits when seen from the point of view of your space-points, (which are finite). Nowhere is your limit perceived when you are (viewed as being) the embodiment of applied consciousness (i.e. omniscience). But in this world, the (very) expanse of (your) consciousness which internalizes the entire universe (as object), itself points to (the fact that you) possess boundaries, for the excellent and infinite activities of this expanse (of consciousness) are restricted within (finite) space-points [*pradeśa*]. (i.e. The number of objects is infinite, whereas the space-points of the soul are myriad but finite.) (14) [589]

मज्जन्तीव जगन्ति यत्र परितश्चिच्चन्द्रिकासागरे
दूरोन्मग्न इवैष भाति तदपि त्वय्येव मग्नः सदा ।
लोकैकान्तनिमग्नपुण्यमहिमा त्वं तु प्रभो ! भासते
भावानामचलाविचिन्त्यमहिमा प्रायः स्वभावोऽद्भुतः ।।१५।।

majjantīva jaganti yatra paritaś ciccandrikāsāgare
dūronmagna ivaiṣa bhāti tad api tvayyeva magnaḥ sadā /
lokaikāntanimagnapuṇyamahimā tvaṃ tu prabho bhāsase
bhāvānām acalā'vicintyamahimā prāyaḥ svabhāvo 'dbhutaḥ //15//

The three worlds are submerged, as it were, in the "ocean" of "moonlight" (spread) by your consciousness. This world exists independent of you, but

when seen as (an) internalized (object), it always appears as (if totally) immersed in your (self). O Master ! You shine forth as one whose wonderful splendour has blissfully pervaded the very ends of this universe. The nature of reality is indeed mysterious! Its greatness is unshakeable, beyond thought, innately wondrous ! (15) [590]

स्वान्तः कुड्मलितेऽपि केवलकला चक्रेऽक्रमव्यापिनि
क्रीडत्क्रोडगृहीतविश्वमहिमा कोऽयं भवान् भासते ।
लीनस्य स्वमहिम्नि यस्य सकलानन्तत्रिकालावली
पूजाश्रद्(पुष्पस्रग्)मकरन्दबिन्दुकलिकाश्रेणिश्रियं गाहते ।। १६ ।।

svāntaḥ kuḍmalite 'pi kevalakalā cakre 'kramavyāpinī
krīḍatkroḍagṛhītaviśvamahimā ko 'yaṃ bhavān bhāsate /
līnasya svamahimni yasya sakalānantatrikālāvalī
pūjāśrad(puṣpasrag)makarandabindukalikāṣreṇiśriyaṃ gāhate //16//

The collected rays of your omniscience are restrained within the self, and yet at the same time rest in the grandeur which comprehends everything simultaneously. The totality of the infinite rows of (objects in the) three times appears to you (as having) beauty (like that) of the manifold particles of pollen which fall from a flower; and the grandeur of this active world is held, as it were, within your "lap" (i.e. reflected in your knowledge). Who are you, (to be able to encompass everything) in this way?! (16) [591]

पूर्वश्चुम्बति नापरत्वमपरः पूर्वत्वमायाति नो
नैवान्या स्थितिरस्ति सन्ततभवत् पूर्वापरीभावतः ।
दूरोद्गच्छदनन्तचिद्घनरसप्राग्भाररम्योदय-
स्त्वं नित्योऽपि विवर्त्तसे स्वमहिमव्याप्तत्रिकालक्रमः ।। १७ ।।

pūrvaś cumbati nāparatvam aparaḥ pūrvatvam āyāti no
naivānyā sthitir asti santatabhavat pūrvāparībhāvataḥ /
dūrodgacchad anantacidghanarasaprāgbhāraramyodayas
tvaṃ nityo 'pi vivarttase svamahimavyāptatrikālakramaḥ //17//

The prior (mode) does not touch the later (mode), and the later does not become the prior. There is no condition possible for things in a stream other than "first" (followed by) "next" without (actual) contact between them. But *you* undergo transformations while remaining eternal (i.e. there *is* continuity between prior and later in you). Pervaded with greatness, you encompass the sequence of three times; you arise gloriously in (all your modes), within the context of a tremendous force of overwhelming

expansion on the part of your infinite consciousness, (a consciousness) which is like a mass of ambrosia. (i.e. The modes arise in the context of substance.) (17) [592]

गम्भीरोदरविश्वगह्वरगुहासंवृत्तनित्योच्छ्वसत्
प्रोत्तालोत्कलिकाकलापविलसत्कालानिलान्दोलनात् ।
आरब्धक्रमविभ्रमभ्रमकृतव्यावृत्तिलीलायितै-
रात्मन्येव विवृत्तिमेति किल ते चिद्वारिपूरः स्फुरन् ॥१८॥

gambhīrodaraviśvagahvaraguhāsaṃvṛttanityocchvasat
prottālotkalikākalāpavilasat kālānilāndolanāt /
ārabdhakramavibhramabhramakṛtavyāvṛttilīlāyitair
ātmany eva vivṛttim eti kila te cidvāripūraḥ sphuran
//18//

The streaming "water" of your consciousness shows itself (endowed with) the "sport" of (visible) transformations; (these transformations) are produced by the movements (i.e. changes in the objects) which have begun and have continued sequentially due to agitation by the winds of time, and thus the stream (of consciousness, coursing through the "deep cavern" of the profound universe, i.e. knowing all objects), is beautiful with the "waves" of rows of *vikalpas* (i.e. reflections of the ever-changing objects. And just as a stream, though agitated, does not flow out of a cavern), so does your consciousness, showing all its *vikalpcs*, remain within the soul. (18) [593]

अन्तःक्षोभभरप्रमाथविवस(श)व्याघूर्णनव्याकुला
वारंवारमनन्तताडनभवद्विश्वस्वभावान्तराः ।
कालास्फालचलत्कलाः कलयसि स्वामिन् ! सदा तूलव-
च्चित्तत्वाच्चलितैकचण्डिमगुणाद् द्रव्येण निष्कम्पितः ॥ १९ ।

antaḥkṣobhabharapramāthavivas(ś)avyāghūrṇanavyākulā
vāraṃvāram anantatāḍanabhavadviśvasvabhāvāntarāḥ /
kālāsphālacalatkalāḥ kalayasi svāmin sadā tūlavac
cittatvāc calitaikacaṇḍimaguṇād dravyeṇa niṣkampitaḥ
//19//

O Master! Although from (the point of view of) substance you are eternally unshakeable, (from the point of view of modes) you are endowed with a consciousness like a piece of fluff (i.e. which flies about here and there). And because of the extreme instability (of that consciousness), you attain to those variegated aspects (i.e. modes) produced by the impact of time. Indeed, your (various) aspects are helplessly afflicted with momentariness produced by inner agitation (i.e. by the nature of reality itself). And because

these (momentary aspects) repeatedly create "distances" (i.e. separations or distinctions) in your own-nature, you attain to differentiation. (19) [594]

स्वैरेवोल्लसितैरनन्तविततज्ञानामृतस्यन्दिभि-
स्तृप्यन् विश्वविसर्पिपुष्कलदृशा सौहित्यमस्यागतः ।
सान्द्रानन्दभरोच्छलन्निजरसाऽऽस्वादार्द्रमाद्यन्महाः
स्वस्मिन्नेव निराकुलः कलयसि स्वामिन् ! सदैव स्थितिम् ॥ २० ॥

svairevollasitair anantavitatajñānāmṛtasyandibhis
tṛpyan viśvavisarpipuṣkaladṛśā sauhityam asy āgataḥ /
sāndrānandabharocchalan nijarasāsvādārdramādyanmahāḥ
svasminn eva nirākulaḥ kalayasi svāmin sadaiva sthitim /
//20//

You are satiated by the bubbling fountains of the ambrosia that is the infinite speed of (your) knowledge, and you come to fulfillment through your abundant intuition, which extends throughout the universe. Your light has reached great expansion by (experiencing) the taste of your own self-nature, (a nature) which rises up with the force of extremely profound bliss, (Thus), being free from affliction in your own self, you remain well-secured in that self, (20) [595]

निष्कर्तृत्वनिरीहितस्य सततं गाढोपयोगग्रह-
ग्रस्तानन्तजगत्त्रयस्य भवतोऽप्यन्येन कार्यं न ते ।
शुद्धैकास्खलितोपयोगमहसः सोऽयं स्वभावः किल
ग्राह्याकारकरम्बितात्मवपुषः साक्षाद् यदुद्वीक्षणम् ॥ २१ ॥

niṣkartṛtvanirīhitasya satataṃ gāḍhopayogagraha-
grastānantajagattrayasya bhavato 'py anyena kāryaṃ na te /
śuddhaikāskhalitopayogamahasaḥ so 'yaṃ svabhāvaḥ kila
grāhyākārakarambitātmavapuṣaḥ sākṣād yad udvikṣaṇam
//21//

You are free from all desires, because you are devoid of the (sense of) being an agent [*kartṛtva*]. And thus, although you "devour" (i.e. know) the entire triple world with the "(eclipsing) planet" of your fully applied consciousness, there is no purpose (motivating this knowing) of the other (objects), for truly the direct cognition of the self, (a self which) embodies consciousness entirely pervaded by the forms of the knowables, is the own-nature of your light, (i.e. of your) pure, unified, and immovable consciousness. (i.e. you are directed towards the self; knowledge of objects is incidental,) (21) [596]

उद्दामोद्यदनन्तवीर्यपरमव्यापारविस्तारित-
स्फारस्फारमहोर्मिमांसलदृशां चक्रे तव क्रीडति ।
आक्रम्याकुलकृष्टमर्ममहिमप्रोत्तानितां नस्त्विषो
भावानां ततयो निरन्तरमिमा मुञ्चन्ति जीवं किल ॥ २२ ॥

uddāmodyadanantavīryaparamavyāpāravistārita-
sphārasphāramahormimāṃsaladṛśāṃ cakre tava krīḍati /
ākrāmyākulakṛṣṭamarmamahimaprottānitāṃ nas tviṣo
bhāvānāṃ tatayo nirantaram imā muñcanti jīvaṃ kila
//22//

Your collected [*cakra*] cognitions are well-nourished by huge waves (of consciousness) that rise high, fully extended by the excellent activity of forcefully rising infinite energy, And under the impact [*krīḍati*] (of these cognitions), the continuously manifested rows of our (vitiated) states [*bhāva*] (of consciousness) unceasingly abandon life (i.e. are destroyed. Indeed, even) the highly stretched glory of our "light" (i.e. our mundane consciousness) is overcome (i.e. destroyed when we perceive the splendour of your omniscience, and we thus attain to self-realization). (22) [597]

दृग्बोधैक्यमयोपयोगमहसि व्याजृम्भमाणेऽभित-
स्तैक्ष्ण्यं संदधतस्तवेश ! रभसादत्यन्तमुद्यन्त्यमूः ।
विश्वव्याप्तिकृते कृताद्भुतरसप्रस्तावनाडम्बरा
दूरोत्साहितगाढवीर्यगरिमव्यायामसम्मूर्च्छनाः ॥ २३ ॥

dṛgbodhaikyamayopayogamahasi vyājṛmbhamāṇe ʻbhitas
taikṣṇyaṃ saṃdadhatas taveśa rabhasād atyantam udyanty amūḥ /
viśvavyāptikṛte kṛtādbhutarasaprastāvanāḍambarā
dūrotsāhitagāḍhavīryagarimavyāyāmasammūrcchanāḥ //23//

O Lord! When the glory of your applied consciousness is fully expanded on all sides, possessing the unity of knowledge and intuition, you hold the sharpness (by which all things are known, and at the same time) the tremendously widespread activities of your extreme and fully developed energy are abundantly manifested with great force. These (activities) bring about (the experience of) the essential quality [*rasa*] (of the soul), so that the entire universe (may) be pervaded (with omniscience). (23) [598]

निष्कम्पाप्रतिघोपयोगगरिमावष्टम्भसम्भावित-
स्वात्मारामहोदयस्य भवतः किं नाम निर्वर्ण्यते ।
यस्याऽद्यापि मनागुदञ्चितचलज्ज्ञानाञ्चलक्रीडया
हेलान्दोलितमाकुलं तत इतो विश्वं बहिर्घूर्णति ॥ २४ ॥

niṣkampāpratighopayogagarimāvaṣṭambhasambhāvita-
svātmārāmamahodayasya bhavataḥ kiṃ nāma nirvarṇyate /
yasyādyāpi manāg udañcitacalajñānāñcalakrīḍayā
helāndolitam ākulaṃ tata ito viṣvaṃ bahir ghūrṇati //24//

How can you be described (by mere words)? For the bliss of your self has risen to tremendous (heights), due to the greatness of your unshakeable and unobstructed applied consciousness. (Furthermore, even during your mundane states), the universe, "wandering" outside your knowledge, was overcome or "made to move" (i.e. known) by the "sport" (i.e. activity) of your (supernatural) knowledge(s), such as *avadhijñāna*. (How, then, can your omniscient state, which is even more glorious, possibly be talked about?) (24) [599]

उच्छ (त्स) ङ्गोच्छलदच्छकेवलपयःपूरे तव ज्यायसि
स्नातोऽत्यन्तमतन्द्रितस्य सततं नोत्तार एवास्ति मे ।
लीलाऽऽन्दोलितचिद्विलासलहरीभारस्फुटास्फालन–
क्रीडाजर्जरितस्य शीतशिववद् विष्वग् विलीनात्मनः ॥२५॥छ
॥२४॥ छ

ucchaṅgocchaladacchakevalapayaḥpūre tava jyāyasi
snāto 'tyantam atandritasya satataṃ nottāra evāsti me /
līlāndolitacidvilāsalaharībhārasphuṭāsphālana-
krīḍājarjaritasya śītaśivavad viṣvag vilīnātmanaḥ
//25//cha//XXIV

I am well-bathed in the supreme, sparklingly clear flood of the "water" of your omniscience, and (thus) I amtotally free from all sloth, with no way of emerging (from), your (omniscience. This is) because I am on every side dissolved, like a piece of salt, by the ever-breaking sets of waves of (your) manifest consciousness, which constantly "move in a sportive manner" (i.e. which engulf me). (25) [600] XXIV

XXV

[शार्दूलविक्रीडितच्छन्दः]

स्पष्टीकृत्य हठात् कथं कथमपि त्वं यत् पुनः स्थाप्यसे
स्वामिन्नुत्कटकर्मकाण्डरभसाद् भ्राम्यद्भिरन्तर्बहिः ।
तद्देवैककलावलोकनबलप्रौढीकृतप्रत्ययै-
स्तुङ्गोत्सारगलत्स्वकर्मपटलैः सर्वोदितः प्रार्थ्यसे ॥१॥

spaṣṭīkṛtya haṭhāt katham katham api tvaṃ yat punaḥ sthāpyase
svāminn utkaṭakarmakāṇḍarabhasād bhrāmyadbhir antar-bahiḥ /
tad devaikakalāvalokanabalapraudhīkṛtapratyayais
tuṅgotsāragalatsvakarmapaṭalaiḥ sarvoditaḥ prārthyase //1//

O Lord! You are somehow grasped by means of great exertion on the part of those who, as a result of the speed of the rise of severe forms of karma, "wander around" both within (themselves, i.e. in a state of delusion) and without (i.e. in various existences): but then (you are) again abandoned [*sthāpyase*] (by them). But those (people), O Lord, whose faith in you is mature and firm on account of the strength derived from observing (even) a single one of your aspects, are dissociated from the coverings of karma by means of a tremendous casting-off (of these karmas), and these (people) seek (and thus attain) you, (you) who have risen for (the benefit of) all. (1) [601]

देवावारकमस्ति किञ्चिदपि ते किञ्चिज्ज्ञगम्यं न यद्
यस्यासौ स्फुट एव भाति गरिमा रागादिरन्तर्ज्वलन् ।
तद्वातायनपश्यतामहरहश्चण्डः क्रियाडम्बरः
स्पष्टः स्पष्टसमावृतस्तव किल स्पष्टत्वहेतुः क्रमात् ॥२॥

devāvārakam asti kiñcid api te kiñcijjñagamyaṃ na yad
yasyāsau sphuṭa eva bhāti garimā rāgādir antarjvalan /
tad vātāyanapaśyatām aharahaś caṇḍaḥ kriyāḍambaraḥ
spaṣṭaḥ spaṣṭasamāvṛtas tava kila spaṣṭatvahetuḥ kramāt //2//

O Lord! There is some (subtle) thing that obscures your (nature from people, a thing which, being subtle), is not understood by those of little

knowledge. For that (ignorant) person, burning inside, the weighty (bond of) attachment, etc. is evidently the cause (of failure to perceive you.) And for that person, (foolishly believing that activities in the world are the "window" through which your nature may be seen), activities become (more) severe day by day (i.e. he performs them with ever-increasing volition and attachment, and thus they become) a "closed window" (i.e. the very thing which hides your nature from him). Hence, that which is clearly the means of making you evident, (namely knowledge), becomes, (as a result of activities), gradually obscured. (2) [602]

पूर्वासंयमसञ्चितस्य रजस: सद्य: समुच्छित्तये
दत्त्वा दुर्द्धरभूरिसंयमभरस्योर: स्वयं सादरा: ।
ये पश्यन्ति बलाद् विदार्य कपटग्रन्थिं श्लथत्कश्मला-
स्ते विन्दन्ति निशातशक्तिसहजावस्थास्थमन्तर्मह: ।।३।।

pūrvāsaṃyamasañcitasya rajasaḥ sadyaḥ samucchittaye
dattvā durdharabhūrisaṃyamabharasyoraḥ svayaṃ sādarāḥ /
ye paśyanti balād vidārya kapaṭagranthiṃ ślathatkaśmalās
te vindanti niśātaśaktisahajāvasthāstham antarmahaḥ //3//

As to those who are free from all impurities, having forcibly cut the knots of crookedness (i.e. of even subtle attachment), and who have with great reverence given their hearts to the manifold collection of extremely difficult restraints in order to effect the instantaneous destruction of the dust of karma, (karma) amassed by lack of restraint in the past, they obtain the inner light, secure in their own natural state, endowed with perfected powers. (3) [603]

ये नित्योत्सटनात् कषायरजस: सान्द्रोदयस्पर्द्धक-
श्रेणीलङ्घनलाघवेन लघयन्त्यात्मानमन्तर्बहि: ।
ते विज्ञानघनीभवन्ति सकलं प्राप्य स्वभावं स्वयं
प्रस्पष्टस्फुटितोपयोगगरिमग्रासीकृतात्मश्रिय: ।।४।।

ye nityotsaṭanāt kaṣāyarajasaḥ sāndrodayaspardhaka-
śreṇīlaṅghanalāghavena laghayanty ātmānam antarbahiḥ /
te vijñānaghanībhavanti sakalaṃ prāpya svabhāvaṃ svayaṃ
praspaṣṭasphuṭatopayogagarimagrāsīkṛtātmaśriyaḥ //4//

And as to those who constantly shake off the dust (of passions) and who, by the speed of destruction of the rows of sharply rising karmic matter, make the soul light (i.e. free of the heavy weight of karmic bondage) both within and without, having attained to their complete own-nature, they

become omniscient by reaching the glory of the self (a glory which is) grasped by the greatness of complete and fully manifest active consciousness. (4) [604]

बाह्याऽन्त:परिवृत्तिमात्रविलसत् स्वच्छन्ददृक्सम्विद:
श्रामण्यं सकलं विगाह्य सहजावस्थां विपश्यन्ति ये ।
पूर्वावाप्तमपूर्वतां सपदि तें साक्षान्नयन्त: स(श)मं
मूलान्येव लुनन्ति कर्मकुशला: कर्मद्रुमस्य क्रमात् ।।५।।

bāhyāntaḥparivṛttimātravilasat svacchandadṛksaṃvidaḥ
śrāmaṇyaṃ sakalaṃ vigāhya sahajāvasthāṃ vipaśyanti ye /
pūrvāvāptam apūrvatāṃ sapadi te sākṣān nayantaḥ s(ś)amaṃ
mūlāny eva lunanti karmakuśalāḥ karmadrumasya kramāt //5//

And as to those who are endowed with the unrestrained intuition and consciousness that shine forth with reference to the internal (i.e. the self) and the external (i.e. the objects), respectiveiy, having attained to complete asceticism (i.e. having fulfilled the *mahāvratas*), they experience the natural state, mindful (i.e. proper and unattached) in (their) actions. And having carried their previously-attained peace to a state never reached before (i.e. to perfection), they cut, (as it were), the very roots of the tree of karma. (5) [605]

ये गृह्णन्त्युपयोगमात्मगरिमग्रस्तान्तरुद्यद्गुण-
ग्रामण्यं परित: कषायकषणादव्यग्रगाढग्रहा: ।
ते तत् तैक्ष्ण्यमखण्डपिण्डितनिजव्यापारसारं श्रिता:
पश्यन्ति स्वयमीश ! शान्तमहस: सम्यक् स्वतत्त्वाद्भुतम् ।।६।।

ye gṛhṇanty upayogam ātmagarimagrastāntarudyadguṇa-
grāmaṇyaṃ paritaḥ kaṣāyakaṣaṇād avyagragāḍhagrahāḥ /
te tat taikṣṇyam akhaṇḍapiṇḍitanijavyāpārasāraṃ śritāḥ
paśyanti svayam īśa śāntamahasaḥ samyak svatattvādbhutam //6//

And as to those who, on account of the destruction of passions on every side, firmly hold themselves free from afflictions, and who possess the applied consciousness [*upayoga*] that is endowed with the multitude of qualities which rise within (the soul, merely) by (the power of that) soul's greatness, they attain to the sharpness of partless and unified consciousness, along with the excellent activities (belonging to that consciousness). They are by themselves endowed with a peaceful light, well (able to) see the windows of (their) own-nature. (6) [606]

चित्सामान्यविशेषरूपमितरत् संस्पृश्य विश्वं स्वयं
व्यक्तिष्वेव समन्ततः परिणमत् सामान्यमभ्यागताः ।
अन्तर्बाह्यगभीरसंयमभरारम्भस्फुरज्जागराः
कृत्यं यत्तदशेषमेव कृतिनः कुर्वन्ति जानन्ति च ॥७॥

citsāmānyaviśeṣarūpam itarat saṃspṛśya viśvaṃ svayaṃ
vyaktiṣv eva samantataḥ pariṇamat sāmānyam abhyāgatāḥ |
antarbāhyagabhīrasaṃyamabharārambhasphuraj jāgarāḥ
kṛtyaṃ yat tad aśeṣam eva kṛtinaḥ kurvanti jānanti ca ||7||

As to those who have attained to both the universal and particular forms of consciousness, (namely intuition and knowledge, respectively), and who have attained to the universal (i.e. intuition) which by itself applies to (i.e. knows only) the self, even when (the consciousness) on all sides touches (i.e. comprehends) the entire universe (which is) other (than the self), and who are ever-alert in adhering to the activities pertaining to the profound restraints, both internal, (namely meditation), and external, (such as proper walking, sleeping, etc.), these fortunate ones have totally performed that which was to be done, leaving no residue, and (similarly they) have known (what was to be known). (7) [607]

चित्सामान्यमुदञ्च्य किञ्चिदभितो न्यञ्चन्निजव्यक्तिषु
स्पष्टीभूतदृढोपयोगमहिमा त्वं दृश्यसे केवलम् ।
व्यक्तिभ्यो व्यतिरिक्तमस्ति न पुनः सामान्यमेकं क्वचिद्
व्यक्तो व्यक्तिभरः प्रसह्य रभसाद् यस्याशयाऽपोह्यते ॥८॥

citsāmānyam udañcya kiñcid abhito nyañcan nijavyaktiṣu
spaṣṭībhūtadṛḍhopayogamahimā tvaṃ dṛśyase kevalam |
vyaktibhyo vyatiriktam asti na punaḥ sāmānyam ekaṃ kvacid
vyakto vyaktibharaḥ prasahya rabhasād yasyāśayā 'pohyate ||8||

You have given a slight (degree of primacy) to the universal aspect of consciousness, (namely intuition), and yet you are on all sides immersed in the particular forms of (i.e. the reflections of objects in) your own knowledge. (Thus) you are seen simply as (one who is) endowed with the greatness of that consciousness which is firm (in itself) and clear (with reference to objects, i.e. which congizes them). In the hope of getting at (i.e. isolating) the universal, one may forcefully and resolutely negate the multitude of manifest particulars, but (in reality) no universal exists separate from all the particulars. (8) [608]

बाह्यार्थं स्फुटयन् स्फुटस्यहरहस्त्वं यत् स्वभाव: स ते
दृष्ट: केन निरिन्धन: किल शिखी किं क्वापि जातु ज्वलन् ।
बाह्यार्थं स्फुटयन्नपि त्वमभितो बाह्यार्थभिन्नोदय:
प्रस्पष्टस्फुटितोपयोगमहसा सीमन्तित: शोभसे ॥९॥

bāhyārtham sphuṭayan sphuṭasy aharahs tvaṃ yat svabhāvaḥ sa te
dṛṣṭaḥ kena nirindhanaḥ kila śikhī kiṃ kvāpi jātu jvalan /
bāhyārtham sphuṭayann api tvam abhito bāhyārthabhinnodayaḥ
praspaṣṭasphuṭitopayogamahasā sīmantitaḥ śobhase //9//

You are at every moment experienced as reflecting the external objects, it is indeed your own nature (to do this), for in truth, who has seen a fire burning without firewood? (i.e. Knowledge without objects is like a fire without fuel.) Even so, although you cognize the external objects, you remain on all sides totally detached from (these) external objects, and you shine forth, ornamented with the light of fully manifest consciousness. (9) [609]

बाह्यार्थान् परिहृत्य तत्त्वरसनादात्मानमात्मात्मना
स्वात्मारामममुं यदीच्छति भृशं श(स)ङ्कोचकुब्जोऽस्तु मा ।
क्षिप्यन्तं प्रसभं बहिर्मुहुरमुं निर्मथ्य मोहग्रहं
रागद्वेषविवर्जित: समदृशा स्वं सर्वत: पश्यतु ॥१०॥

bāhyārthān parihṛtya tattvarasanād ātmānam ātmātmanā
svātmārāmam amuṃ yadīcchati bhṛśaṃ ś(s)aṅkocakubjo 'stu mā /
kṣipyantaṃ prasabhaṃ bahir muhur amuṃ nirmathya mohagrahaṃ
rāgadveṣavivarjitaḥ samadṛśā svaṃ sarvataḥ paśyatu //10//

The soul enjoys the flavor of the nature of reality (i.e. its own nature); therefore, if it wishes to leave the external objects and attain, by its own (power), only to that self which takes delight in itself (i.e. to the exclusion of external objects, then may (that soul) not be so contracted as to be a "hunchback" (i.e. knowledge of external objects is not detrimental to experience of the self). Rather, may the soul cognize everywhere with equanimity of vision, devoid of attachment and aversion, having destroyed the evil delusion which forcefully and constantly drags (the soul) outside to (involvement with) the objects. (10) [610]

दृष्टोऽपि भ्रमकृत् पुनर्भवसि यद्दृष्टिं बहिर्न्यस्यत:
कस्यापि स्वककर्मपुद्गलबलक्षुभ्यत्त्विषस्त्वं पशो: ।
तेनैवोत्कटपिष्टपेषणहठभ्रष्टं स्वकर्मोच्छव:
सम्यक् स्वोचितकर्मकाण्डघटना नित्योद्यता योगिन: ॥११॥

dṛṣṭo 'pi bhramakṛt punar bhavasi yad dṛṣṭiṃ bahir nyasyataḥ
kasyāpi svakakaramapudgalabalakṣubhyattviṣas tvaṃ paśoḥ/
tenaivotkaṭapiṣṭapeṣaṇahaṭhabhraṣṭaṃ svakarmecchavaḥ
samyak svocitakarmakāṇḍaghaṭanā nityodyatā yoginaḥ
//11//

As to the "animal" (i.e. ignorant person) who casts his sight to the outside (i.e. who simply performs ascetic practices, rather than concentrating upon destruction of the internal passions), and whose light has been dimmed by the rising of the force of karmic matter, even if he sees you (i.e. has a glimpse of self-realization), you again become one who produces delusion in him (i.e. he loses sight of your nature and falls again into delusion). True yogins, (on the other hand, realizing this), aim at actions which are free from the resolute and very powerful forces of desire, (forces) which "grind again what has already been ground" (i.e. the sense pleasures, from which no real good can arise), and they are fully intent upon those manifold activities which are suitable (for attaining perfect conduct). (11) [611]

रागग्रामविनिग्रहाय परमः कार्यः प्रयत्नः परं
योगानां फलकृन्न जातु विहितो गाढग्रहान्निग्रहः ।
सस्पन्दोऽपि विरज्यमानमहिमा योगी क्रमान्मुच्यते
निष्पन्दोऽपि सुषुप्तवन् मुकुलितस्वान्तः पशुर्बध्यते ॥१२॥

rāgagrāmavinigrahāya paramaḥ kāryaḥ prayatnaḥ paraṃ
yogānāṃ phalakṛn na jātu vihito gāḍhagrahān nigrahaḥ /
saspando 'pi virajyamānamahimā yogī kramān mucyate
niṣpando 'pi suṣuptavan mukulitasvāntaḥ paśur badhyate
//12//

Great effort should be made to control the totality of desires, because the restraint of the "vibrations" [*yoga*] (i.e. activities) of mind, speech, and body, undertaken while the self is still firmly grasped by manifold desires, at no time yields (worthwhile) fruit (i.e. restraint is ineffective until the internal passions are destroyed). As to a true *yogin*, whose majesty consists in his total detachment (from passions), even when he engages in activities (such as preaching on the part of an omniscient *Jina*), he is gradually released (i.e. attains to *mokṣa*). But the "animal" (i.e. ignorant person), although he has closed his heart (to external objects, like a person in deep sleep, and thus is apparently) free from vibrations, is (nevertheless) bound (by the inner attachments which he has not yet overcome). (12) [612]

कर्मभ्यः कृतिनः क्रमाद् विरमतः कर्मैव तावद्गति-
र्यावद्दर्शितरज्जुवत् स्वयमसौ सर्वाङ्गमुद्वर्तते ।
लब्धज्ञानघनाद्भुतस्य तु वपुर्वाग्मनोवर्गणा-
ऽकम्रस्पन्दितमात्रकारणतया सत्योऽप्यसत्योऽस्य ताः ॥१३॥

karmabhyaḥ kṛtinaḥ kramād viramataḥ karmaiva tāvad gatir
yāvad varttitarajjuvat svayam asau sarvāṅgam udvarttate |
labdhajñānaghanādbhutasya tu vapurvāṇīmanovargaṇā
yantraspanditamātrakāraṇatayā satyo 'py asatyo 'sya tāḥ
||13||

A mindful person (must) gradually dissociate himself from all actions, for, as long as he does not totally release himself from (internal) bonds, like a coiled rope being straightened, the activity (pertaining to perfect conduct) is his only refuge. But for the one who has attained to the wondrous mass of knowledge (i.e. to omniscience), the activities of his body, speech, and mind, although real, are merely the eause of producing vibrations in this "machine" (i.e. in his embodied state), and thus are (for him) not real, (in that they have no goal. In other words, activities pertaining to right conduct are obligatory until omniscience is attained; thereafter, they may continue but have no real purpose.) (13) [613]

निष्कम्पे हृदि भासितस्य न बहिर्वल्गद्ग्रहस्तम्भित-
क्षुभ्यज्जात्यहरेति वोग्रतरस: स्तम्भेऽपि निष्कम्पता ।
स्तम्भेनापि विनैव पङ्गुपदवीमायाति यस्मिन् मन-
स्तत् किञ्चित् किल कारणं कलयतां भासि त्वमेव स्वयम् ।।१४।।

niṣkampe hṛdi bhāsitasya na bahir valgadgrahastambhita-
kṣubhyaj jāty ahar eti vogratarasaḥ stambhe 'pi niṣkampatā |
stambhenāpi vinaiva paṅgupadavīm āyāti yasmin manas
tat kiñcit kila kāraṇaṃ kalayatāṃ bhāsi tvam eva svayam
||14||

You shine forth (only) in an unshakeable heart (i.e. self-realization occurs only when all activities, i.e. all vibrations and passions, have ceased. But for one who has not controlled his passions), even if his quickening heart is stilled (by external austerities), he does not attain to freedom from vibration even for a day, (for the passions create their own vibrations, and thus he remains agitated within himself), even when the externally active evil (i.e. contact with external objects) has been overcome. But in those who have attained to the wondrous state wherein the mind, even without external restraints, attains to (complete) stillness (i.e. freedom even from passions), you (truly) shine forth (i.e. self-realization occurs). (14) [614]

छायास्पर्शरसेन शान्तमहसो मत्तप्रमत्ताशया:
श्रामण्याद् द्विपमीलनेन पतितास्ते यान्ति हिंसां पुन: ।
आक्रम्याक्रमपाकदग्धरजसि स्फूर्जत्स्वभावाद्भुते
कर्मज्ञानसमुच्चये न रमते येषां मति: स्वैरिणी ।।१५।।

chāyāsparśarasena śāntamahaso mattapramattāśayāḥ
śrāmaṇyād dvipamīlanena patitās te yānti hiṃsāṃ punaḥ /
ākramyākramapākadagdharajasi sphūrjatsvabhāvādbhute
karmajñānasamuccaye na ramate yeṣāṃ matiḥ svairiṇī
//15//

The integration of action and knowledge manifests a wondrous nature, aggresively and simultaneously burning away all karmic dust. But those (people) whose willful minds do not delight in this (integration, i.e. who believe that only one of the two is necessary, are deluded) by the mere touch of (an occasional) shadow (i.e. glimpse) of the peaceful light (of self-realization into thinking that actions pertaining to pure conduct are unimportant. And so), with their hearts deluded, paying no heed to their activities, they are like an elephant with closed eyes (who falls into an inescapable ditch), falling away from (their) asceticism and thus returning to violence (i.e. injury to the self). (15) [615]

सामान्यं क्षणमुन्नमय्य सपदि प्रक्षीणतैक्ष्ण्याः समं
सामान्यान्निपतन्त ऊर्जितनिजव्यक्तिष्वबद्धादराः ।
एते घर्घरघोरघोषसरलश्वासानिलैर्बालिशा
ऐकाग्र्यं प्रविहाय मोहपिहिता दुःशिक्षया शेरते ॥१६॥

sāmānyaṃ kṣaṇam unnamayya sapadi prakṣīṇataikṣṇyāḥ samaṃ
sāmānyān nipatanta ūrjitanijavyaktiṣv abaddhādarāḥ /
ete ghargharaghoraghoṣasaralaśvāsānilair bāliśā
aikāgryaṃ pravihāya mohapihitā duḥśikṣayā śerate //16//

Childish (i.e. ignorant people), covered with delusion as a result of improper discipline, have abandoned one-pointedness and fallen into a deep sleep, (punctuated) with snores. For a short time the sharpness (i.e. strength) of their passions may be reduced; (during that time), they become free from vanity pertaining to their own inflated sense of ego, and give primacy to the realization of the universal (i.e. the self). But (soon thereafter), they fall away (from that realization and return to the "slumber" of delusion). (16) [616]

तीक्ष्णं तीक्ष्णमिहोपयोगमचलस्वालम्बबद्धोद्धतं
साक्षात् खण्डितकालखण्डमनिशं विश्वस्य ये बिभ्रति ।
ते भूतार्थविमर्शसुस्थितदृशः सर्वत्र सन्तः समा-
श्चित्सामान्यविशेषसम्भृतमतिस्पष्टं स्वमध्यासते ॥१७॥

tīkṣṇaṃ tikṣṇam ihopayogam acalasvālambabaddhoddhataṃ
sākṣāt khaṇḍitakālakhaṇḍam aniśaṃ viṣvasya ye bibhrati/
te bhūtārthavimarśasusthitadṛśaḥ sarvatra santaḥ samāś
citsāmānyaviśeṣasambhṛtam atispaṣṭaṃ svam adhyāsate//17//

Self-realization is strong as a result of being firmly secured in one's own object, (namely the self); it involves extremely sharp awareness of the self at every part of every moment. Those men who, in this world, constantly possess this (self-realization) have their vision well-placed in contemplation of the true nature of reality. With equanimity towards all (things), they reside in their own selves, which are completely clear and perfectly filled with (both) the universal and the particular (aspects) of consciousness (i.e. the intuition and knowledge, respectively). (17) [617]

अत्यन्तद्रढिमोपयोगनिबिडग्रस्तश्रुतज्ञानभू-
भूयोभिः समसंयमामृतरसैर्नित्याभिषिक्तः कृती ।
एकः कोऽपि हठप्रहारदलितध्वान्तः स्वतत्त्वं स्पृशन्
विश्वोद्भासिविशालकेवलमहीमाक्रम्य विश्राम्यति ॥१८॥

atyantadraḍhimopayoganibiḍagrastaśrutajñānabhūr
bhūyobhiḥ samasaṃyamāmṛtarasair nityābhiṣiktaḥ kṛtī/
ekaḥ ko 'pi haṭhaprahāradalitadhvāntaḥ svatattvaṃ spṛśan
viśvodbhāsiviśālakevalamahīm ākramya viśrāmyati //18//

The (fortunate) one (i.e. one who is ready to attain liberation), by means of applying himself to the entire field of scriptural knowledge with great resolution, totally grasps (this knowledge, and thus gains intellectual understanding of the nature of the soul). He remains constantly "sprinkled" with (i.e. immersed in) the ambrosia in the form of restraints which lead to perfectly pure conduct. He accomplishes (his goal, namely the destruction of the *mohanīya* karmas) and dispels the darkness (of ignorance by destroying), through a forceful attack, (those karmas which obscure knowledge and intuition). Such a soul, touching his own reality (i.e. self), attains to the domain of infinite omniscient knowledge, which illuminates the whole universe; only then does he come to rest. (18) [618]

आजन्माऽनुपलब्धशुद्धमहसः स्वादस्तवासौ स्फुटः
सर्वाङ्गं मदयन् प्रसह्य कुरुते कन्न प्रमादास्पदम् ।
माद्यन्तोऽपि निशातसंयमरुचो नैव प्रमाद्यन्ति ये
तेषामेव समुच्छलत्यविकलः काले विलीनैनसा ॥१९॥

ājanmānupalabdhaśuddhamahasaḥ svādas tavāsau sphuṭaḥ
sarvāṅgaṃ madayan prasahya kurute kaṃ na pramādās-padam/
mādyanto 'pi niśātasaṃyamaruco naiva pramādyanti ye
teṣām eva samucchalasy avikalaḥ kāle vilīnainasā //19//

For one who, since his birth, has never had (any) realization of the pure light (i.e. the self, a slight experience of) your clear taste (i.e. a brief moment of self-realization), which thrills the entire body, is likely to make him subject to lapse. (i.e. He may imagine, after such an experience, that the goal has been reached, and thus become lax in his efforts.) But as to those who have a "sharp liking" for the restraints (i.e. who believe in their efficacy and practice them diligently at all times), even if they should become intoxicated (by a brief experience of the self), they never become heedless (of their practice). It is only for those who have destroyed all their evils that, at the proper time, you shine forth fully (i.e. only through complete restraint is *total* self-realization possible). (19) [619]

यन्मिथ्याऽपि विभाति वस्त्विह बहिः सम्यक् तदन्तर्भवं
भारूपं न विपर्ययस्य विषयो व्यक्तिर्हि साऽप्यात्मनः ।
साक्षात् क्षीणमलस्य गोचरमिते सम्यग्बहिर्वस्तुनि
व्यक्तिश्चेत् परिवर्त्तते किमनया ज्ञानस्य नाज्ञानता ।।२०।।

yan mithyāpi vibhāti vastv iha bahiḥ samyak tad antarbhavaṃ
bhārūpaṃ na viparyayasya viṣayo vyaktir hi sā 'py ātmanaḥ /
sākṣāt kṣīṇamalasya gocaram ite samyagbahirvastuni
vyaktiś cet parivarttate kim anayā jñānasya nājñānatā //20//

In this world, when an existent which externally appears to be unreal is internalized and takes the form of knowledge, it is real, and is not the object of the opposite (i.e. of wrong knowledge). For even that (reflection of the object in knowledge) is a manifestation of the soul (i.e. a transformation of knowledge). (Furthermore, it is possible), for the person who has completely destroyed the dust of karma, that a real external object appears in his knowledge and then undergoes a certain change (in its external form) what is wrong with that?! (This does not render) the knowledge (of that object) into non-knowledge (i.e. the knowledge is neither destroyed nor rendered invalid).[1] (20) [620]

अन्तर्बाह्यविवर्त्ति किञ्चिदपि यद् रागादि रूपादि वा
तत्कुर्वन्नविशेषत: सममपि(क्षणमपि) ज्ञानानलस्येन्धनम् ।
विश्वेनापि धृतप्रमेयवपुषा रोषेण संधुक्षित:
साक्षाद् वक्ष्यति कश्मलं समरस: शश्वत् प्रमाता ज्वलन् ।।२१।।

1. The meaning of the verse is not clear.

antarbāhyavivartti kiñcid api yad rāgādi rūpādi vā
tat kurvannaviśeṣataḥ samam(kṣaṇam) api jñānānala-syendhanam /
viśvenāpi dhṛtaprameyavapuṣā roṣeṇa saṃdhukṣitaḥ
sākṣād vakṣyati kaśmalaṃ samarasaḥ śaśvat pramātā jvalan //21//

As to a knower who even for a moment does not make the entire universe, which (exists) internally and externally (in the form of whatever attachments or matter, respectively, might be present), the fuel for the fire of his knowledge (i.e. who allows himself to become involved with the objects, etc., rather than simply knowing them), he will be angrily scorched by that universe, which has taken the form of objects. (Furthermore), such a knower, even if he continues to know and tries to maintain equanimity, will certainly bear the burden of karmic affliction. (21) [621]

लब्धज्ञानमहिम्न्यखण्डचरितप्राग्भारनिस्तेजनात्
न्यस्यत् सञ्चितकश्मले मनसि नः शुद्धस्वभावस्पृशि ।
अत्यन्ताद्भुतमुत्तरोत्तरलसद्वैशद्यमुद्योतिभि:
प्रत्यग्रस्फुरितै : प्रकाशमभितस्तेजोऽन्यदुज्जृम्भते ॥२२॥

labdhajñānamahimny akhaṇḍacaritaprāgbhāranistejanāt
nyasyat sañcitakaśmale manasi naḥ śuddhasvabhāvaspṛśi /
atyantādbhutam uttarottaralasad vaiśadyam udyotibhiḥ
pratyagrasphuritaiḥ prakāśam abhitas tejo ' nyad ujjṛmbhate //22//

Our (i.e. the author's) mind, which has attained to the glory of knowledge and from which the stains (of karma), accumulated over a long period, have been released by the sharpness of the many kinds of pure conduct, has touched (i.e. realized) the pure nature of the self. (In this mind), a very special kind of light is growing, (a light which is) manifesting (itself) ever-anew, extremely wondrous, radiant on all sides, with constantly increasing clarity. (22) [622]

ये साक्षात् प्रतिभान्ति कल्मषमर्षीं प्रक्षालयन्तोऽखिलां
दूरोन्मग्नविचित्रसंयमरसश्रो(स्रो)तस्विनीसङ्गमा : ।
अन्त:शान्तमहिम्न्यसीममहसि मूर्च्छोच्छलन्मूर्च्छना
एतास्ता: परमात्मनो निजकला: स्फूर्जन्ति निस्तेजिता: ॥२३॥

ye sākṣāt pratibhānti kalmaṣamaṣīṃ prakṣālayanto ' khilāṃ
dūronmagnavicitrasaṃyamarasaś(s)rotasvinīsaṅgamāḥ /
antaḥśāntamahimny asīmamahasi mūrcchocchalanmūrcchanā
etās tāḥ paramātmano nijakalāḥ sphūrjanti nistejitāḥ //23//

Those (persons) who directly wash away all the stains of (karmic) contamination shine brightly forth, (and) they attain to union with the long and deep river of (the) variegated (rules of) conduct (i.e. they have kept all the vows pertaining to pure conduct). In their boundless light and in the grandeur of their internal peace there sparkle the qualities of the great self (i.e. the liberated soul), and these (qualities) continuously increase (to the point of being) manifest perfection. (23) [623]

अच्छाच्छाः स्वयमुच्छलन्ति यदिमाः संवेदनव्यक्तयो
निष्पीताऽखिलभावमण्डलरसप्राग्भारमत्ता इव ।
मन्ये भिन्नरसः स एष भगवानेकोऽप्यनेकीभवन्
वल्गत्युत्कलिकाभिरद्भुतनिधिश्चैतन्यरत्नाकरः ॥२४॥

acchācchāḥ svayam ucchalanti yad imāḥ saṃvedanavyaktayo
niṣpītākhilabhāvamaṇḍalarasaprāgbhāramattā iva /
manye bhinnarasaḥ sa eṣa bhagavān eko 'py anekībhavan
valgaty utkalikābhir adbhutanidhiś caitanyaratnākaraḥ
//24//[1]

The manifestations of knowledge spontaneously sparkle with ever-increasing purity; they are (as if) extremely intoxicated as a result of consuming the "juice" of the collection of the entire world of knowledge. (Because this is so), I believe that this (knowledge) must be the Lord, the ocean of consciousness, moving with the waves (of its own transformations) and thus of variegated essence. (This Lord), although one (unified consciousness), becomes many (by way of intuition, knowledge, etc.). and is the treasure-house of all wonders. (24) [624]

ज्ञानाग्नौ पुटपाक एष घटतामत्यन्तमन्तर्बहिः
प्रारब्धोद्धतसंयमस्य सततं विष्वक्प्रदीप्तस्य मे ।
येनाऽशेषकषायकिट्टगलनस्पष्टीभवद्वैभवाः
सम्यग् भान्त्यनुभूतिवर्त्मपतिताः सर्वाः स्वभावश्रियः ॥२५॥
॥छ॥२५॥छ॥

jñānāgnau puṭapāka eṣa ghaṭatām atyantam antarbahiḥ
prārabdhoddhatasaṃyamasya satataṃ viṣvak pradīptasya me /
yenāśeṣakaṣāyakiṭṭagalanaspaṣṭībhavadvaibhavāḥ
samyag bhānty anubhūtivartmapatitāḥ sarvāḥ svabhāvaśriyaḥ //25// cha //XXV//

1. This verse is identical with *Samayasārakalaśa* 141.

I am constantly blazing forth (i.e. mindful) on every side; may the *puṭapāka*[1] of my intensely undertaken (practice of pure) conduct, both internal and external, be accomplished in the fire of knowledge. As a result of (accomplishing) this, there shine forth all the beautiful splendours of one's own-nature, which are "fallen" (i.e. experienced) along the path of self-realization; (these splendours, furthermore) become manifest through the falling away of the entire mass of the stains of passions. (25) [625] XXV

अस्याः स्वयं रभसि गाढनिपीडितायाः
संविद्विकाशरसवीचिभिरुल्लसन्त्याः ।
आस्वादयत्वमृतचन्द्रकवीन्द्र एष
हृष्यन् बहूनि म(भ?)णितानि मुहुः स्वशक्तेः ॥१॥

asyāḥ svayaṃ rabhasi gāḍhanipīḍitāyāḥ
saṃvidvikāśarasavīcibhir ullasantyāḥ/
āsvādayatv Amṛtacandrakavīndra eṣa
hṛṣyan bahūni m(bh?)aṇitāni muhuḥ svaśakteḥ //1//

May the king of the poets (i.e. Amṛtacandra, the author) happily experienece over again the essence of the manifold jewels (i.e. words) expressed through his own power. (This power) shines forth beautifully with waves of ambrosia in the form of the expansion of self-realization; (and it operates) under the great impact of its own energy. (1) [626]

स्याद्वादवर्त्मनि परात्मविचारसारे ज्ञानक्रियातिशयवैभवभावनायाम् ।
शब्दार्थसङ्घटनसीम्नि रसातिरेके व्युत्पत्तिमाप्तुमनसां दिगसौ शिशूनाम् ॥२॥

इत्यमृतेचन्द्रसूरीणां कृतिः शक्तिम(भ?)णितकोशो नाम लघुतत्त्वस्फोटः समाप्तः ॥छ॥

syādvādavartmani parātmavicārasāre
jñānakriyātiśayavaibhavabhāvanāyām /
śabdārthasaṅghaṭanasīmni rasātireke
vyutpattim āptumanasāṃ dig asau śiśūnām //2//
ity Amṛtacandrasūrīṇām kṛtiḥ
śaktim(bh)aṇitakośo nāma Laghutattvasphoṭaḥ samāptaḥ //cha//

This composition (of mine) is merely (intended) to give direction to "children" (i e. ignorant ones) whose hearts are desirous of understanding (the following): the path of *syād-vāda*; excellent reflections on the nature of the self and

1. A method of cooking, in which the food is wrapped in a leaf and heated for a long period.

other; increase of the perfect wealth of both knowledge and conduct; the boundaries of arrangements of words and their meanings; and the excellence of poetic expression. (2) [627]

Thus ends the *Treasure-house of Jewels* (*i.e. words*) *of Power*, (which is) the work of *Amṛtacandrasūri* and is known as "*Laghutattvasphoṭa*" *A Brief Exposition of Reality.*

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[Numbers refer to verse numbers given in square brackets.]

ERRATA

पृष्ठ/पंक्ति	अशुद्ध पाठ	शुद्ध पाठ
1/3	परमात्माने	परमात्मने
1/15	*Tirth—*	*Tīrth—*
5/34	*Vāsupujya*	*Vāsupūjya*
6/20	now and and	now and
11/19	*Amrta—*	*Amṛta—*
17/4	*tivrais*	*tīvra is*
22/18	नित्य बहि	नित्यबहि
26/7	पङ्क्ति शिखरैक—	पङ्क्तिशिखरैक—
27/26	(three *ghātiyā*)	(three *aghātiyā*)
31/33	sconti—	conti—
33/12	thats upreme	that supreme
33/14	दीव्यतासमु—	दीव्यता समु—
35/6	*Yasi*	*yāsi*
36/12	own-nature,	own-nature;
38/10	Tir—	Tīr—
41/25	कृतोड—	कृतोऽ
43/20	*tato*	*sato*
45/7	*dra vys*	*dravya*
45/13	द्रव्यम पिव्य—	द्रव्यमपिव्य
48/22	कथं च नाऽ	कथंचनाऽ
48/26	Kathaṃ ca nā	*kathaṃcanā*
59/26	*—sātmyalasā*	*—sātmyalālasā*
60/22	*Tirhankara*	*arhat*
66/35	*māya*	*māyā*
67/4	cheists	theists
67/16	[*tirtha*]	[*tīrtha*]
67/31	*raṣtrā*	*draṣṭrā*
68/6	*ṣurāsurair*	*surāsurair*
69/16	*sadbheda*	*sadbhedam*
73/18	*niḥśeṣiāntar—*	*niḥśeṣitāntar—*
74/14	drops	drops of
74/17	समस्वाद—	समास्वाद—
74/17	शबवद्—	शववद्
74/25	(resolved to re-main in motionless as a corpse)	Omit

पृष्ठ/पंक्ति	अशुद्ध पाठ	शुद्ध पाठ
76/13	वह् नेः	वह्नेः
76/28	perfceted	perfected
77/21	—मालाय तमा—	—मालायतमा—
78/13	*pṛḍho*—	*dṛḍho*—
78/23	*pramātrūpeṇa*	*pramātṛrūpeṇa*
78/25	*naikabhavaṃ*	*naikabhāvaṃ*
79/3	ofs pace—	of space—
79/30	स्वययेव	स्वयमेव
80/36	use	use of
81/1	उपजातिवूत्तम्	उपजातिवृत्तम्
82/7	—मस्यसीश !	(—मत्यशायि ?)
87/8	सर्वसर—	सर्वरस—
87/12	*sarvasaraś*	*sarvarasaś*
93/11	knowleage	knowledge
94/29	संशय	संशयः
98/34	third line missing	श्रयन्ते श्रयसे तेषु
102/28	*tdam*	*idam*
107/1	दव	देव
114/12	it i	it is
114/29	—तयाऽथ गतिः	—तयार्थगतिः
121/16	नियता कांतप (काञ्चन ?)	(नियतार्कातप—)
122/2	समकाष्ठतयाऽवतिठते	समकालतयाऽवतिष्ठते
122/5	*samakaṣṭhatayā*	*samakālatayā*
122/14	उभये कतरत्	उभयैकतरत्
122/17	*ubhaye katarat*	*ubhayaikatarat*
124/8	yonr	your
125/33	प्रतिभासि	प्रतिभाति
125/36	*pratibhāsi*	*pratibhāti*
128/15	ददासि	दधासि (?)
128/19	*dadāsi*	*dadhāsi* (?)
129/27	स्वे विभो	स्वे [च] विभो
129/31	*sve vibho*	*sve* [*ca*] *vibho*
134/19	विभात्यविभाम(यंस) (यत्)	विभात्यविभासमयं
134/22	*avibhām(s)ayaṃ(t)*	*avibhāsamayaṃ*
135/8	स्वयति	श्रयति
135/12	*svayati*	*Śrayati*
139/14	स्वयमसतोऽ पर—	स्वयमसतां पर—

पृष्ठ/पंक्ति	अशुद्ध पाठ	शुद्ध पाठ
139/14	असद्वरो	असद्वचो
139/17	*asato 'para*	*asatāṃ para—*
139/17	*asad varo*	*asad vaco*
140/7	अव्यक्तं	प्रव्यक्तं
140/10	*a vyaktaṃ*	*pra vyaktaṃ*
144/16	विवक्षितो	विवक्षिते
144/19	*vivakṣito*	*—vivakṣite*
145/4	विधिरभितो	(विधिरधिकं)
145/6	*abhito*	*(adhikaṃ)*
147/3	आधं	आद्यं
147/14	एकनिष(ष्प)न्न:	(एकनिषण्ण:)
147/17	*ekaniṣ[p]annaḥ*	*(ekaniṣaṇṇaḥ)*
148/6	स्युर्भासि	(स्फूर्जसि)
148/9	*syur bhāsi*	*sphūrjasi*
151/21	द्वयात्मत्वं	द्व्यात्मकं
151/25	*dvyātmatvaṃ*	*dvyātmakaṃ*
151/35	वाच्यो व्यस्तो	वाच्यौ व्यस्तौ
152/3	*vācyo. vyasto*	*vācyau vyastau*
154/17	प्रत्युत्पन्ने या	प्रत्युत्पन्नाय
154/20	*pratyutpanne yā*	*prayutpannāya*
159/22	*—karaṇa*	*—kārtaṇa*
160/34	//11//	//17//
161/4	विनैव	(विभैव?)
161/6	*—vinaiva*	*(vibhaiva?)*
163/2	स(श)मनं त(ते ऽ)स्तु विभामयं	स(स्व)मनन्तस्वविभामय
163/5	*s(ś)amanaṃ ta(e) 'stu*	*s[v]amanantasva—*
165/34	आलोक्यताम्	आलोकयताम्
170/20	क्षपयन्नुप्त्वं	क्षपयन्नुपप्लव
177/14	विशेषाश्रयता	(विशेषाश्च यथा)
177/15	शोभया	(सोभयी)
177/17	*—viśeṣāśrayatā*	*(—viśeṣāś ca yathā)*
177/18	*śobhayā*	*(sobhayī)*
179/2	अभाववतोरवारितो	अभाववतोऽनिवारितो
179/5	*abhāvavator āvārito*	*abhāvato 'nivārito*
182/4	—विमुखात्	विमुखा
182/8	*—vimukhāt*	*—vimukhā*
183/4	त्वन्तरेव	त्वान्त एव

पृष्ठ/पंक्ति	अशुद्ध पाठ	शुद्ध पाठ
183/8	*kiṃtvantar eva*	*kiṃ tvānta eva*
184/17	दृष्टं वित्ति	दृक्संवित्ति—
184/21	*dṛṣṭaṃ vitti—*	*dṛksaṃvitti—*
186/22	यन्नेतृत्वं	(यत्ते तत्त्वं)
186/26	*yan netṛtvaṃ*	(*yat te tattvaṃ*)
186/26	*pramārṣṭî*	*pramārṣṭi*
189/29	मधोस्तिष्ठतो	(मधुच्छिष्टतो ?)
194/3	यस्मिन	यस्मिन्
194/15	भगवनू	भगवन्
194/16	विशाम्यम	विशाम्ययम्
196/29	(*)	(?)
198/8	बाह्यत्मानां(नं)	बाह्यार्थानां
198/12	*bāhyātmānā(a)ṃ*	*bāhyārthānāṃ*
201/34	रम्भैर्विष्वग्	रम्भे विष्वग्
202/3	*—rambhair*	*—rambhe*